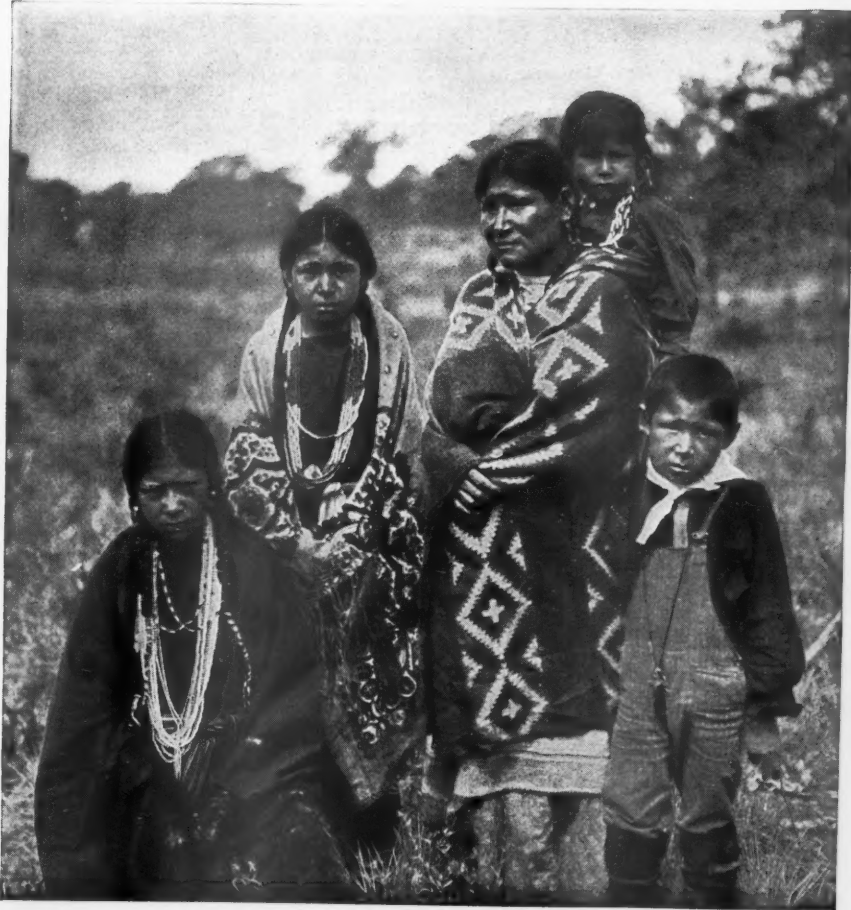


VOL. 4, NO. 9

SEPTEMBER, 1913

# Missions

A. Baptist Monthly Magazine



### The American Baptist Foreign Mission Society

FORD BUILDING, BOSTON, MASSACHUSETTS

CARTER HELM JONES, D.D., Wash., Pres.  
DR. EDWARD JUDSON, New York, 1st Vice-Pres.  
JOHN S. TUTHILL, Iowa, 2d Vice-Pres.  
J. A. SUNDERLAND, Neb., 3d Vice-Pres.  
GEO. B. HUNTINGTON, Asst. and Rec. Sec'y.

DR. EMORY W. HUNT, General Sec'y.  
J. H. FRANKLIN, D.D., Foreign Sec'y.  
FRED P. HAGGARD, D.D., Home Sec'y.  
REV. STACY R. WARBURTON, Assistant Sec'y.  
ERNEST S. BUTLER, Treasurer.

#### District Secretaries

NEW YORK — REV. ARTHUR L. SNELL,  
23 East 26th Street, New York.  
SOUTHEASTERN — REV. FRANK S. DOBBINS,  
1701 Chestnut Street, Philadelphia, Pa.

SOUTHWESTERN — I. N. CLARK, D.D.,  
614 Massachusetts Building, Kansas City, Mo.  
PACIFIC — REV. A. W. RIDER,  
812 Broadway, Oakland, Cal.

#### Joint District Secretaries

#### Home, Foreign and Publication Societies

NEW ENGLAND — REV. J. C. ROBBINS,  
Ford Building, Boston, Mass.

SPECIAL SECRETARY — A. W. ANTHONY, D.D.,  
Ford Building, Boston, Mass.

#### Home and Foreign Societies

KANAWHA — JOHN S. STUMP, D.D.,  
1705 Seventeenth St., Parkersburg, W. Va.  
OHIO and INDIANA — REV. CHAS. E. STANTON,  
Granville, Ohio.  
LAKE — J. Y. AITCHISON, D.D.,  
440 So. Dearborn St., Chicago, Ill.  
SUPERIOR — FRANK PETERSON, D.D.,  
407 Evanston Bldg., Minneapolis, Minn.

YELLOWSTONE — C. A. COOK, D.D.,  
1503 Mission Ave., Spokane, Wash.  
MISSOURI (Special District) — H. E. TRUEX, D.D.,  
Metropolitan Building, St. Louis, Mo.  
NEBRASKA (Special District) — WILSON MILLS, D.D.,  
Omaha Nat'l Bank Building, Omaha, Neb.  
MICHIGAN (Special District) — REV. E. M. LAKE,  
Woodward Ave. Church House, Detroit, Mich.

### The American Baptist Home Mission Society

23 EAST 26TH STREET, NEW YORK

D. K. EDWARDS, Calif., Pres.  
HERBERT F. STILLWELL, Ohio, 1st Vice-Pres.  
W. H. GAY, Mich., 2d Vice-Pres.  
HOWARD BALDRIDGE, Neb., 3d Vice-Pres.

H. L. MOREHOUSE, D.D., LL.D., N. Y., Cor. Sec'y.  
C. L. WHITE, D.D., New York, Assoc. Cor. Sec'y.  
L. C. BARNES, D.D., New York, Field Sec'y.  
FRANK T. MOULTON, New York, Treasurer.

#### General Superintendents

CENTRAL DIVISION — D. D. PROPER, D.D.,  
857 Omaha Nat'l Bank Building, Omaha, Neb.  
SOUTHWESTERN — BRUCE KINNEY, D.D.,  
P. O. Box 88, Topeka, Kan.

PACIFIC COAST — C. A. WOODDY, D.D.,  
308 Y. M. C. A. Building, Portland, Ore.  
THE GERMANS — REV. G. A. SCHULTE,  
419 So. Belmont Ave., Newark, N. J.

#### District Secretaries

NEW YORK — REV. F. H. DIVINE, 23 E. 26th St.  
SOUTHEASTERN — REV. JAMES A. MAXWELL,  
1701 Chestnut St., Philadelphia.

CENTRAL — D. D. PROPER, D.D.  
SOUTHWESTERN — BRUCE KINNEY, D.D.  
PACIFIC — ALONZO M. PETTY, D.D., Workman, Calif.

FOR JOINT DISTRICT SECRETARIES, SEE LIST GIVEN ABOVE

### The American Baptist Publication Society

1701 CHESTNUT STREET, PHILADELPHIA

J. WHITCOMB BROUGH, Calif., Pres.  
JOSEPH W. MAUCK, LL.D., Mich., 1st Vice-Pres.  
W. J. WILLIAMSON, D.D., Mo., 2d Vice-Pres.  
REV. BERGEN D. STEELE, Rec. Sec'y.

A. J. ROWLAND, D.D., LL.D., Sec'y.  
HOWARD WAYNE SMITH, D.D., Asst. Sec'y.  
REV. GUY C. LAMSON, Miss'y and Bible Sec'y.  
H. S. HOPPER, Treasurer.

#### District Secretaries

NEW YORK — W. W. PRATT, D.D., 23 E. 26th St.  
MIDDLE — REV. S. G. NEIL, 1701 Chestnut St., Phila.  
MIDDLE WEST — T. L. KETMAN, D.D.,  
168 Wabash Ave., Chicago.

WESTERN — REV. JOE P. JACOBS,  
627 W. 39th St., Kansas City, Mo.  
PACIFIC COAST — REV. GEO. L. WHITE, Supt.  
Y. M. C. A. Bldg., Portland, Ore.  
WORK FOR NEGROES — S. N. VASS, D.D., Raleigh, N. C.

FOR JOINT DISTRICT SECRETARIES SEE LIST GIVEN ABOVE

### Woman's American Baptist Home Mission Society

2969 VERNON AVENUE, CHICAGO, ILLINOIS

MRS. J. N. CROUSE, President Emeritus.  
MRS. A. G. LESTER, Chicago, Pres.  
MRS. G. W. COLEMAN, Boston, 1st Vice-Pres.  
MRS. L. A. CRANDALL, Minneapolis, 2d Vice-Pres.

MRS. T. S. TOMPKINS, Pasadena, 3d Vice-Pres.  
MRS. F. L. MINER, Iowa, Rec. Sec'y.  
MRS. K. S. WESTFALL, Chicago, Cor. Sec'y.  
MISS FRANCES M. SCHUYLER, Editorial Sec'y.

MRS. E. C. MARSHALL, Chicago, Treasurer.

#### District Secretaries

NEW ENGLAND — MISS MAY HUSTON,  
Ford Building, Boston.  
MIDDLE STATES — MRS. REUBEN MAPLES DEN,  
4114 Pine Street, Philadelphia, Pa.

MIDDLE WEST — MISS INA SHAW,  
1214 E. 6th Ave., Topeka, Kan.  
PACIFIC COAST — MISS CARRIE O. MILLS PAUGH,  
308 Y. M. C. A. Building, Portland, Ore.

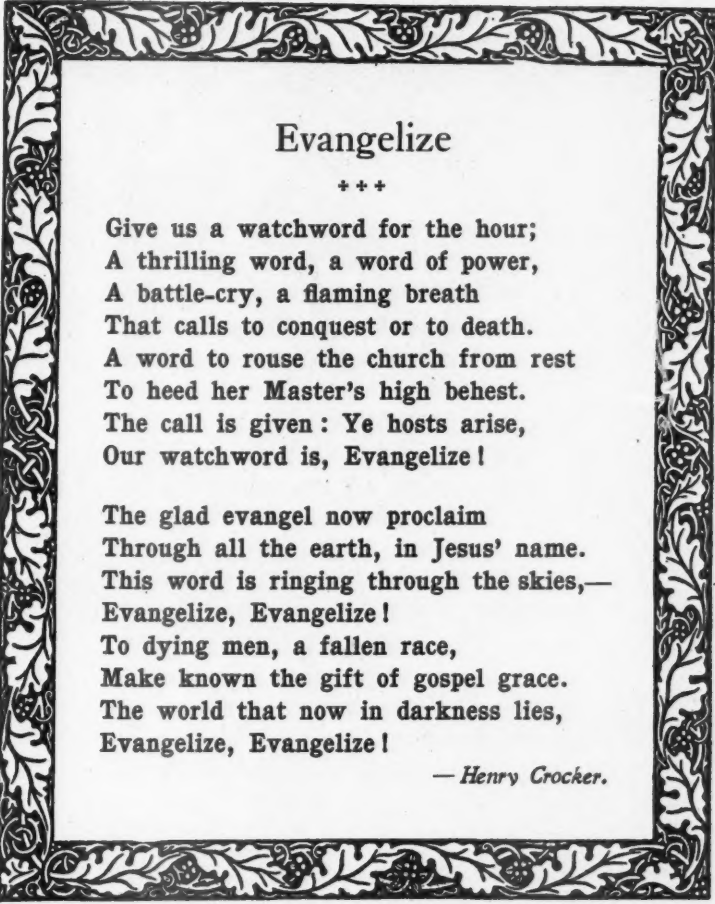
### Woman's Baptist Foreign Missionary Society of the West

450 EAST 30TH STREET, CHICAGO, ILLINOIS

MRS. ANDREW MACLEISH, Chicago, Pres.  
MRS. H. THANE MILLER, Ohio, Vice-Pres.  
MRS. K. B. MILLER, Chicago, Vice-Pres.  
MRS. I. W. CARPENTER, Neb., Vice-Pres.

MRS. JOHN EDWIN SCOTT, Hon. Pres.  
MISS MARY E. ADKINS, Chicago, For. Sec'y.  
MISS E. JEAN BATTY, Chicago, Home Sec'y.  
MISS ELLA D. MACLAURIN, Field Sec'y.

MISS FRANCES K. BURR, Chicago, Treasurer.



## Evangelize

+++

Give us a watchword for the hour;  
A thrilling word, a word of power,  
A battle-cry, a flaming breath  
That calls to conquest or to death.  
A word to rouse the church from rest  
To heed her Master's high behest.  
The call is given: Ye hosts arise,  
Our watchword is, Evangelize!

The glad evangel now proclaim  
Through all the earth, in Jesus' name.  
This word is ringing through the skies,—  
Evangelize, Evangelize!  
To dying men, a fallen race,  
Make known the gift of gospel grace.  
The world that now in darkness lies,  
Evangelize, Evangelize!

— Henry Crocker.



THE GOVERNOR'S DAUGHTER RECEIVING HER DIPLOMA AT THE MORIOKA KINDERGARTEN, CLASS OF 1913





VOL. 4

SEPTEMBER, 1913

No. 9

## The World Currents



**T**HE Balkan nations have concluded peace, following the ignominious defeat of Bulgaria at the hands of the combined forces of Roumania, Servia, Greece and Turkey. The Turks joined with their former victors in putting down the Bulgars. They retook Adrianople, and will have to be again dislodged from that stronghold if the frontier is established as it was planned. At all points Bulgaria has suffered, and meets with little sympathy, since this war which she began was wholly unnecessary and unjustifiable. The new frontier gives the port of Kavala to Greece, and Roumania gains more than she primarily demanded, while Servia is a still larger gainer by the new lines. Nations, like individuals, have to learn that it does not pay to be too greedy, and that comity is the best policy.

On our own continent, affairs in Mexico are in most deplorable and unsatisfactory condition and promise of peace and good government in that neighbor republic is not forthcoming. Our government has declined to recognize the Huerta government in Mexico, President Wilson taking the position that to do so would be to recognize assassination as a legitimate stepping stone to power. He says that on moral grounds the United States cannot approve the conspiracy which resulted in the downfall of President Madero and his violent death. Ambassador Wilson, who aided in establishing the Huerta regime and appeared in Washington as its advocate, was permitted to resign, and at present no successor will be appointed. To see what can be done, if anything, ex-Governor Lind of Minnesota has been sent to Mexico as President Wilson's special envoy. Just what the revolutionary conditions are, and how much American citizens are endangered, it is not easy to learn, so many conflicting stories are told. What President Wilson is most eager to do is to bring about a peaceful solution of the troubles. Intervention would not be considered, except in extreme circumstances, and mediation seems not to be acceptable to the Mexicans.

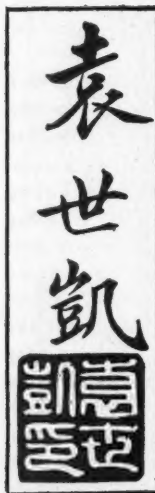
We give the news from China on another page. It is reassuring as to the suppression of the rebellion which arose in the south. Secretary Franklin puts the case in general, when he reminds us that it takes a long time to reach a stable basis of government and public affairs after a nation has passed through such a complete overturn as has befallen China, and that we must not be surprised at occasional outbreaks. Indeed, our own republic, after a century of progress, is in anything but a peaceful condition. With troops called out in one section after another to quell labor riots, with anarchistic leaders inciting ignorant foreigners to law-breaking and disorder, we have plenty of home problems to keep us busy. All of which emphasizes the necessity of a stronger Christian citizenship and redoubled effort on the part of our churches to produce the kind of Christian character that shall bring about the needed reforms and settle the troubles growing out of unrighteousness and selfishness. The world problems today demand a mighty increase of the true missionary spirit and zeal.



TAKING A MODERN TRAIN IN THE ANCIENT CITY OF HANKOW

## Christian Cooperation in Convulsed China

By Foreign Secretary James H. Franklin

YUAN SHI KAI'S  
SIGNATURE

"ONE day recently I was the twelfth physician called by a Chinese who was ill, the eleven preceding me being native doctors. Each of us had given the sick man a different prescription, and he did not know which to accept. In our missionary work we need to present a united front. I plead for unity. The effect of so many opinions on a non-Christian people is not favorable." These were substantially the words of a manly, robust medical missionary in an interdenominational conference which I attended at Canton in February. In a few words he had made his point. Later, in the same conference, a Chinese preacher said: "In my town there are five different translations of the Bible in circulation and the differences in translation cause trouble." He, too, had made his point.

Without question, there is a growing feeling among missionaries in China and a veritable tidal wave of sentiment among Chinese Christian leaders to the effect that the "church is the manifestation of Christ among men," and that "we from the West should be ashamed to present the holy church of Christ to the Chinese as broken." The well known Dr. Campbell Gibson of South China expressed a conviction that is not uncommon on the field when he said: "No one of us believes that any church has been founded through perversity, nor does any of us believe that one denomination has all the truth. But the little we hold in our denomination is so precious we are tempted to think we have it all. Our valuable doctrines and forms we should consider as entrusted to us, and we must be faithful to them, but there is a grave danger that we shall hold as fundamental that which is not fundamental."

This growing desire for a closer federation of forces and for increased efficiency through cooperation prepared the way for the series of five district conferences in China, followed by a national conference

at Shanghai all conducted by that master missionary statesman, Dr. John R. Mott, chairman of the Continuation Committee of the Edinburgh Conference, who was conducting similar conferences around the world. Conditions were ripe for such meetings in China, and most of the Christian leaders rejoiced at the opportunity to come together and discuss face to face the points of weakness in their present work and the possibility of improvement.

It was my privilege to be present at several of the China conferences, including the national gathering, which was attended by 115 men and women (foreign missionaries and Chinese leaders), representing perhaps as many as thirty different denominations and fully that number of missionary organizations. They were picked leaders from every great section of the new Republic. While it might have been possible to find as many more equally conspicuous for their work, it is certain that no better body of missionary experts could have been found in all China. They met in a spirit of unity to hail the Name that is above every name. They had come together first of all because of the unity of spirit in their hearts and the growing desire to convert that unity of spirit into something very practical. They had come with a consciousness that the task of making China Christian is

too great for any one body of people, and with a conviction born of experience, observation and prayer that in unity there is strength.

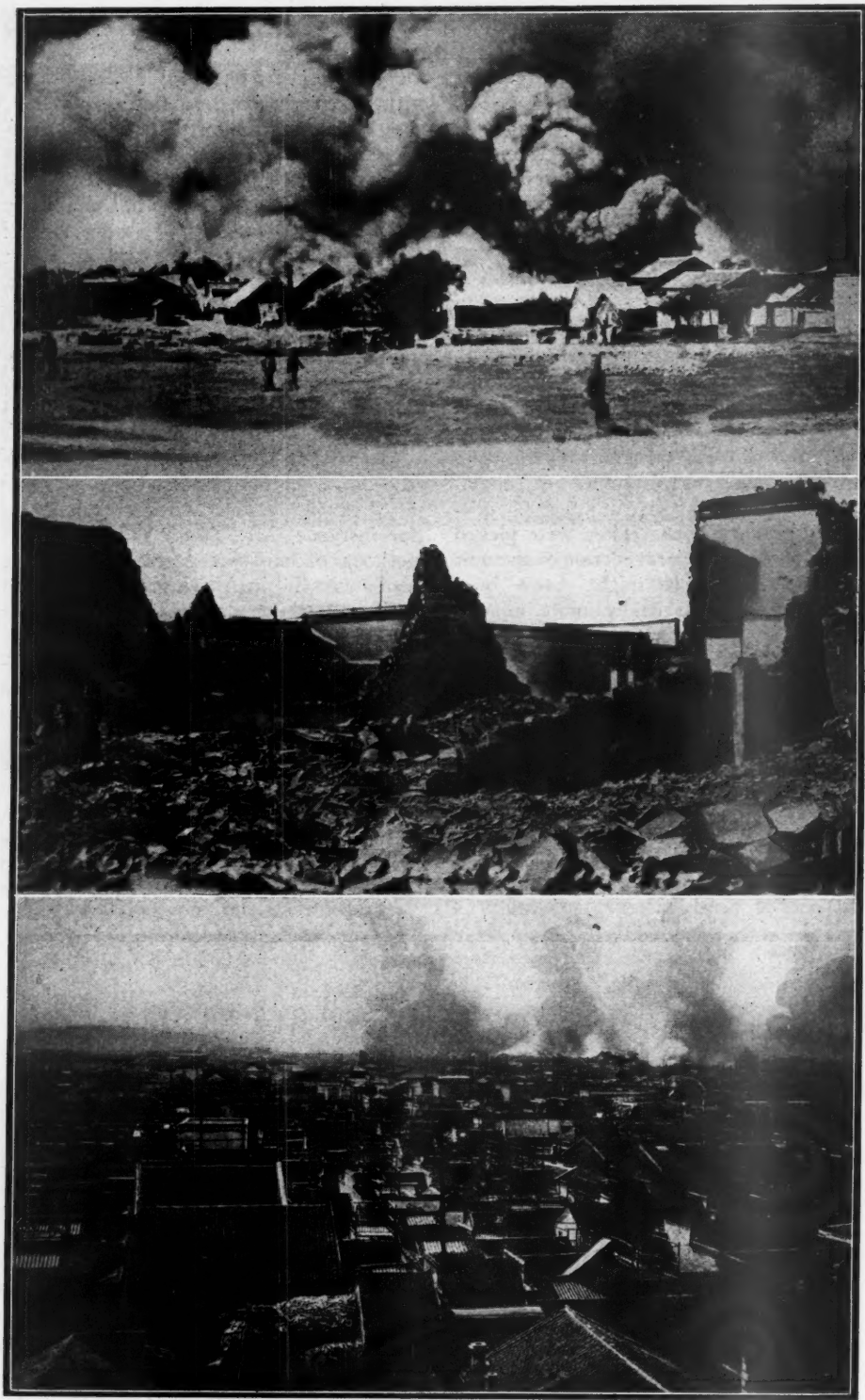
Never before had the Chinese leaders been given such a place in missionary conferences. Strange to say, never before had they been taken so fully into the confidence of the missionary body as a whole in planning for the Christian conquest of the nation, or had such opportunity to tell the missionaries what they considered the points of weakness and to send to the missionary boards a message along these lines.

The presence of these Chinese leaders was exceedingly helpful, especially when they were bold enough to offer friendly criticism. For instance, Mr. Tschu suggested that methods of missionary work that have been successful in Africa may not succeed in China, which claims an existence for over four thousand years and a civilization for almost as long a time. He contended that only in the last century was there a noticeable decline in their civilization. "Yet," said he, "the same missionary methods are frequently used in China as among the savages of Africa."

In beginning the conferences, Dr. Mott stated that at times in a survey of the mission fields there is no impression of common aims and true strategy. In



OFFICES OF GERMAN STEAMSHIP COMPANIES IN HANKOW



THE HORRORS OF WAR IN CHINA  
TOP, THE BURNING OF HANKOW; MIDDLE, HOW THE REVOLUTION LEFT HANKOW;  
BOTTOM, HANKOW  
BURNING



contrast, he pointed to the Balkan armies achieving success through cooperation, and stated that in his judgment efficiency is doubled through similar strategy on the part of mission bodies — a conviction which seems justified.

After free discussion of most practical questions, committees were appointed to prepare "findings." These findings were always read to the entire body and amended according to the wish of the majority. It is noteworthy that the findings in general were approved by unanimous vote of missionaries and Chinese leaders representing many denominations. Obviously in an article of this character only a hint or two can be given as to the conclusions on each of the main questions under discussion. I quote under each subject a few words from the small volume of findings of the National Conference held in Shanghai, March 11 to 14, 1913, adding here and there some word from my own note book.

#### I. THE OCCUPATION OF THE FIELD

"Though coast cities and districts easily accessible by river or rail are for the most part occupied, the same cannot be said of the less accessible regions." "The neglected condition of these vast regions is indeed deplorable." Heretofore without consultation with one another there has been a tendency to occupy the centers with strong forces of missionaries.

It was recommended that a thorough survey of all China be made and that missionary societies consult with one another in their plans for the occupation of the field. A much larger force of missionaries is needed.

*"Mission stations and mission institutions which are habitually undermanned cannot meet the emergency in China today."*

#### II. THE CHINESE CHURCH

"The churches in China for the most part have been organized as self-governing bodies." "They should have freedom to develop in accord with the most natural expression of the spiritual instinct of Chinese Christians." "It is of the utmost importance for the churches to be so developed that the Chinese themselves may recognize them as having become truly

native." By unanimous vote it was recommended that one common name be adopted, "The Christian Church in China," the denominational designation being secondary. No attempt was made to create organic union of bodies unprepared for such a step. Spiritual unity is desired more than outward uniformity, and a federation of churches all loyal to their own interpretation rather than organic union. Self-support was considered, as was the training of church members for evangelistic and other forms of Christian work.

"All positions of responsibility open to Chinese Christians should as far as practicable be related to Chinese organizations rather than to foreign missionary societies."

#### III. CHINESE LEADERSHIP

"Our greatest task is to train up the Chinese men and women who are to be the Christian leaders of China." On this point, a Chinese senator educated in his own land and in America made a plea that the Chinese leaders be given the same rank as the foreign missionary. "Chinese men," said he, "should not be compelled to play second fiddle to the foreign missionary." (Note his acquaintance with the English idiom.) Several missions in the Far East are giving equal rank to the educated Chinese leaders.

Mr. Fletcher S. Brockman, General Secretary of the Y. M. C. A. in China, made this contribution, "Christian leadership must be held as the 'pearl of great price.' There is one sin — only one sin you can commit — and that is to lose a Chinese leader. Send missionaries home, if necessary, to find support for the Chinese. We must take them into our most intimate confidence, pouring out our secrets to them. There is nothing worse than to have the mission determine a policy behind closed doors and then notify the Chinese to come in for some of the droppings."

#### IV. EVANGELIZATION

"Never have all classes of the people been as accessible as they are now. Never have they been so ready to give a respectful hearing to the message."

"In the main, China must be evangelized by the Chinese." "The responsibility





SOME OF THE FOREIGN LEGATIONS AT HANKOW, CHINA

for the work of evangelizing the nation and the chief places in carrying out the task must be assigned to the Chinese Christian churches."

#### V. EDUCATION

A foreign missionary declared that limited education on the part of Chinese preachers is often responsible for their inability to get a hearing. Mr. Lu, a Chinese preacher, said, "Many missions make the mistake of low grade education for evangelistic workers"—a statement that is painfully true. Archdeacon Barnet of Hongkong stated: "China will never be led by uneducated men."

Mission schools must be conducted by men who have had special training for educational work, and must be of the highest standard. There must be a unified system of education, and the number of educational missionaries should be largely increased. One missionary declared that union in college work is not only desirable but necessary. "A single mission cannot furnish enough students for a college, nor can a single mission support an institution of truly college rank." "More men are needed for an institution of higher learning in China than in America, to meet furloughs and special emergencies."

"In view of the fact that the Chinese church will be called upon to confront the attacks not only of oriental philosophy but also of western materialism and

agnosticism, it is of prime importance that we train up men of the highest theological and philosophical scholarship, competent to do the work of Christian apologists in China. We are convinced that the best results in theological study will be obtained by promoting union or co-operative efforts in theological colleges of university standard."

Special provision should be made for Bible training schools, Christian medical colleges, manual training and normal schools which will supply government schools with Christian teachers.

#### VI. MEDICAL MISSIONS

Medical missionary work must be of high grade. Additional hospitals should not be opened unless those already supported by the mission are well equipped. While much more should be done toward establishing hospitals, increased emphasis should be placed upon medical education for Christian Chinese. Strong Christian medical colleges should be developed at strategic centers rather than a large number of weak institutions. Better one union hospital well manned and properly equipped than two denominational hospitals in the same city with insufficient force.

#### VII. WOMEN'S WORK

"Because of the larger life into which Chinese women are entering and the fast opening doors of opportunity, the scope of

evangelistic work must be enlarged." "In view of the fact that women will have a large share in the new national life, and that they must meet false views as to the most fundamental relationships of life, as well as new temptations and new responsibilities, the importance of character training cannot be overestimated. The walls which guarded the young girl are being demolished rapidly, and the spiritual walls which can protect her purity and peace are rising only slowly. The girls who leave Christian homes and schools to enter these new conditions must know more of the world than their mothers did, must have more poise and self-control, and above all they must have the spiritual power of the indwelling Christ and the sense of a divine call to service."

#### VIII. CHRISTIAN LITERATURE

"If the Christian Church does not take advantage of this exceptional opportunity and meet the demand for knowledge by a large production of books and periodicals making clear the Christian message, pernicious literature will obtain a hold,

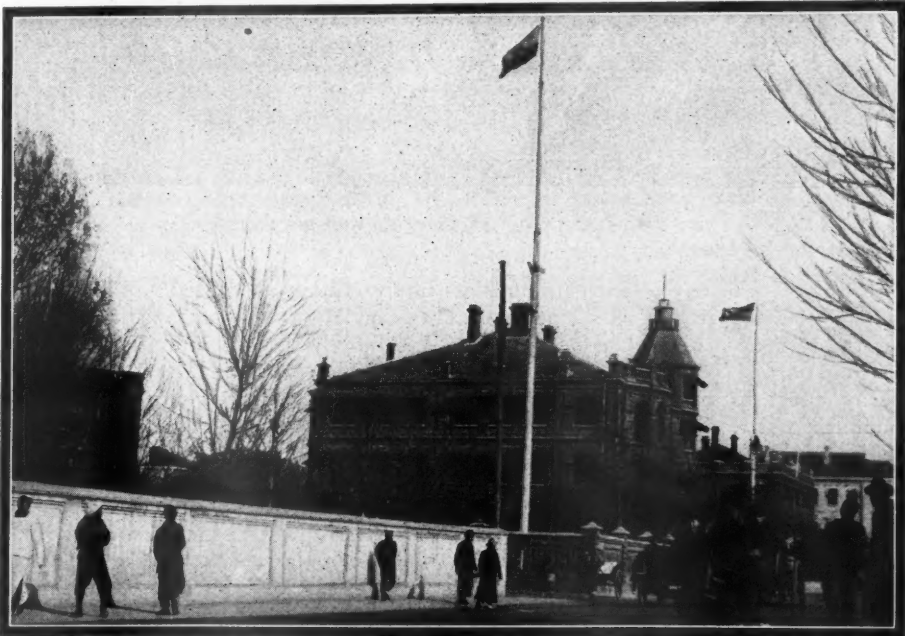
producing evil results, which later Christian efforts will have difficulty in eradicating."

Classes of books required:

1. Commentaries on the Scriptures, Introductions to particular books, Bible dictionaries and expository works.
2. High grade works on theology, Christian philosophy, and Church history.
3. New apologetics, especially Christian biographies; books controverting atheistic and materialistic teaching, and books commending Christianity to Mohammedans.
4. Illustrated tracts, ballads, and small books for general use in the home in the colloquial style.
5. Devotional literature in simple style.
6. Christian periodicals for the encouragement of believers, the advancement of learning and the extension of the Church.

#### IX. THE TRAINING IN EFFICIENCY OF MISSIONARIES

There was general insistence upon every effort being made by the home boards to send men and women of the highest type who have not only a belief in a divine call but the very best intellectual and practical training. Much emphasis was placed upon an acquaintance with Chinese reli-



THE GERMAN AND AMERICAN LEGATIONS AT HANKOW, CHINA

gions, customs and modes of thought. Said one of the best known missionaries in China: "Missionaries should learn more of Chinese culture. The Chinese gentry are sometimes repelled at the first meeting by the missionary's ignorance of Chinese forms of politeness."

#### X. COOPERATION

As practically every preceding report had urged cooperative effort, it remained for

which wish the increased efficiency possible through cooperative effort.

#### REAL COMITY

In the conferences there was no demand whatever that we sink our distinctive convictions; no demand, as some one says, that we reduce our theology to the lowest common denominator. On the other hand, there was insistence that everyone should be loyal to his own



MR. KEH, PASTOR AT LING HU, AND HIS FAMILY

this Committee merely to reiterate certain findings of other groups. Its chief work was the formation of a plan for a China Continuation Committee "for giving speedy effect to the findings." Such a committee was formed before the National Conference adjourned, with the distinct understanding that its functions are solely "consultative and advisory, not legislative or mandatory." It will serve as an advisory body to any mission in China, or to any Board in the home lands desiring advice, but will not attempt in any wise to legislate, nor to dictate. It will be a vast help to all organizations

interpretation of Christ, and that each denomination should contribute loyally and frankly that interpretation with which it has been able to bless the world. At the same time there is an insistent demand on the part of the Chinese and of many missionaries, that no denominational name shall be placed ahead of the Name of Jesus Christ. Speaking figuratively, there is a widespread tendency to write the Name of Christ in large capitals over the name of every Christian Church in China and the denominational designation in small letters below, hence the unanimous recommendation of the National Conference that a

common name be adopted — "The Christian Church in China." Let it be understood that cooperation is what is desired in China. There is no widespread demand for a union which means the surrender of conviction. It is understood that each denomination shall declare what it believes to be its God-given message. The oratorio of Redemption will never be sounded forth merely by everyone giving up his convictions. On the other hand, non-Christian nations can never hear the oratorio at its best so long as we insist upon playing our own instruments without regard to others. We shall create a true symphony by sounding true notes, and by sounding them in love and harmony. Cooperation is the word, and I believe it is born of God. From the practical standpoint it means efficiency and economy.

#### POLITICAL CONDITIONS

The fraternal visitors from our several missions in China, who journeyed with the Foreign Secretary at the time of his recent tour, made this brief statement in their report to our Board of Managers. "The political upheaval of last year riveted the attention of the world upon China and laid bare for a brief moment the tremendous struggle involved in the new birth of the world's most ancient and populous empire. An empire for four millenniums has become a republic in name, but the mass of the people are still ignorant of the real meaning of a national democracy. Sectional jealousy and party strife are developing rapidly. Only sane counsel and unselfish leadership can conserve the results of the revolution."

In an address before the Northern Baptist Convention immediately upon my return to this country, I ventured to say: "Do not be misled into believing that an empire of four thousand years has in a day become a stable republic. China has a long hard road ahead. The days of fire and blood may not yet be ended. Do not be disturbed if a cablegram tells us tomorrow that another

revolution has occurred. Revolutions may be but incidents in China's evolution."

While the rumors of war cause us distress, they are not surprising. The faint rumblings were heard months ago as we traveled in China. During our stay at Hankow fifty men were beheaded within a single week in Wuchang just across the river. It was nothing uncommon for our missionaries near that center to hear the bugle blast in the early morning announcing the execution of soldiers suspected of sedition. Heads appear to be cheap in China. There are so many of them; and the President has a strong hand.

In all probability China will have serious growing pains. Indeed, it will not be surprising if revolutions more serious than the present occur from time to time. Although this disturbance may be ended speedily, many leaders in the new republic will not be satisfied until their ideals of democratic government are more fully realized. But one thing is certain, a new China has been born and the nation will never go back to the old ways. Her progress may be temporarily arrested and at times her present state may seem to be worse than her former, but the leaders have caught a vision of democracy and many are ready to die for it.

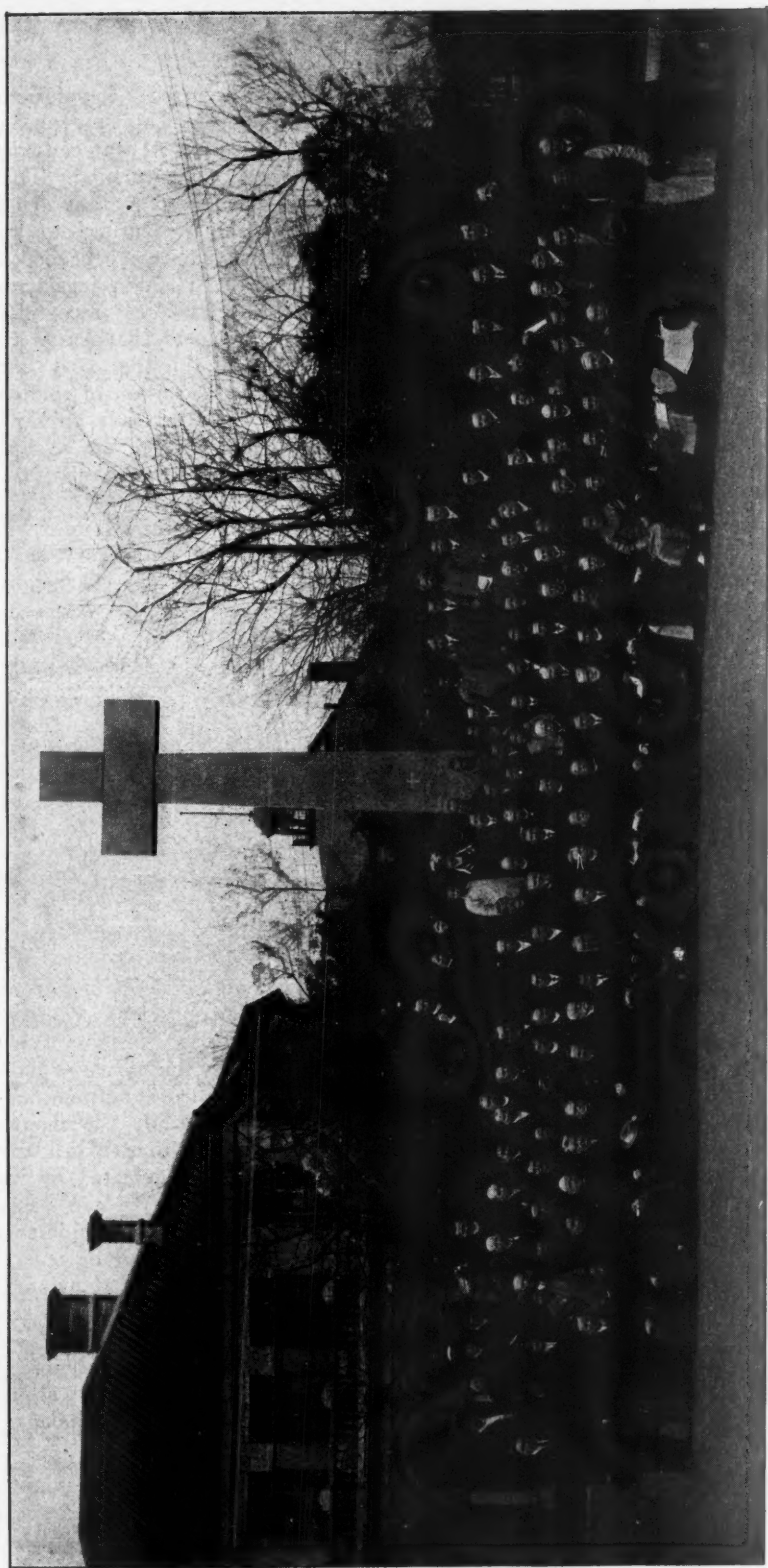
This period of disturbance and unrest should be used by the Christian forces of the world as a time of preparation for the larger opportunities which are sure to come when conditions are more settled.

In the national conference at Shanghai, after he had studied conditions in China at large, Dr. Mott said: "Without doubt the present is the time of all times in China. We can be defeated by working in a factional way. We can defeat the opportunity if we do not undertake our work unitedly. We shall be true to the deposit which God has left with us as bodies of Christians, but we shall try to rise into the larger synthesis. We can also defeat the opportunity by magnifying human agencies and our own numerical calculations and forgetting our dependence upon God."



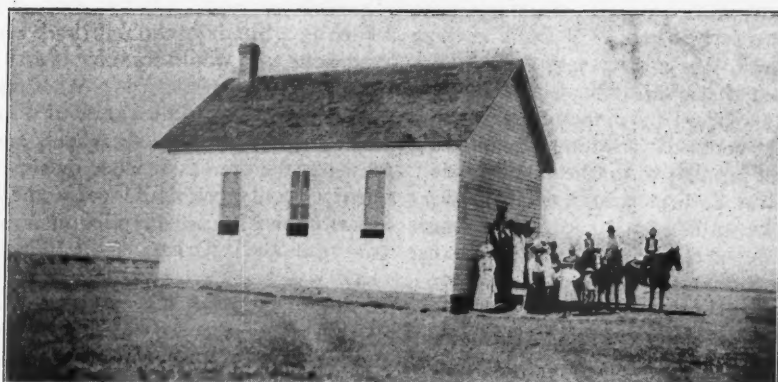


SECRETARY FRANKLIN GIVES THE CONFERENCE CONCLUSIONS IN HIS ARTICLE



THE IMPRESSIVE CHINA CONFERENCE HELD UNDER THE DIRECTION OF DR. JOHN R. MOTT, OF THE  
EDINBURGH CONTINUATION COMMITTEE





## A Western Field Survey

UNDER-CHURCHING AND OVER-CHURCHING

By Rev. Joseph H. Beaven

SECRETARY OF THE LOCAL COMMITTEE OF SURVEY



THE survey of social and religious conditions of Western Washington was undertaken at the instigation of the members of the Home Missions Council who were visiting here in November, 1911. The suggestion that it be taken by school districts originated in the mind of Dr. C. A. Wooddy, the superintendent of Baptist missions for the Pacific Coast. The actual survey began in February, 1912. It included 1,165 school districts. In 363 of these graded school work is being done; in 802 there are not sufficient children of school age to warrant organized graded work. These school districts, scattered over nineteen counties, have a total population of 732,291, and a school population of 169,598.

The results of this survey were obtained, in the majority of instances, only through continued correspondence. Often, in fact, the postage bill for one district alone would be as much as thirty-five cents. Nearly one half of the districts responded with some measure of promptness, but many required frequent calls. We have now heard from about 1,000 out of the 1,165. Probably no school is being conducted at the present time in the majority

of districts from which we have not heard. The survey has been made at a total cost of \$350. The blanks were furnished us free of cost, \$100 in cash came from the national council, and the balance has been paid pro rata to membership by the denominations engaged in doing the work. All the returns which have been received have been forwarded to the New York headquarters, but a tabulation of these returns was made and is kept in the office of the Secretary. It is the purpose to carry on this work until practically every school district is heard from.

The regular form furnished us by the national council called for the following facts; the population — total and school, and nationality; conditions of travel, religious work carried on, giving the name of the denomination, stating whether or not there was a pastor, church building, resident membership, Bible-school, and whether there were any social, fraternal or improvement organizations. If no religious work was being done, the person reporting was asked to state the denominational preference of the community.

In order that we might discover intelligently what these returns meant, it was necessary to secure the map of each county bearing the boundary and number

of the school district itself. In many cases the only way in which this could be done was to go to the county-seat and make a copy from the map in the school superintendent's office. In many instances the conditions could only be found by quizzing some one familiar with the district itself, because the returns would be insufficient to give an intelligent survey, not because the parties were unwilling, but because they were unable through lack of knowledge.

The replies were generally couched in very courteous language and conditions were told in as much detail as possible. Those coming from destitute fields were sometimes strikingly suggestive. For instance: "Our people are poor, and with the high cost of living and with the struggle for existence they couldn't support a preacher even if they were disposed to." "We have no use for your church or parasite priests and preachers, or for any of your so-called 'Christian' fads. We are trying to follow in the steps of the Nazarene by following out His Gospel of the Brotherhood of Man." "To H—with your questions. You mind your business and we will mind ours." These replies came in every instance, I believe, from places where no religious work was being done, the fact itself a convincing argument of the need.

But we also had replies of another character. Here is one: "There are twenty-six school children in regular attendance in this school district. None of them have ever been in a Sunday school or have ever had anything to do with one." Another: "This would be a good place for a man who wanted to do missionary work. With those who are in logging camps there are from three to four hundred whom he could reach. They are now fourteen miles from any church privileges."

Many of the destitute fields sent up a cry for help which shows a hunger and craving for religious things. In some instances the statement was made that if there was one to lead, an organized work would find a general support. From one district we had this statement: "There are four of us day school teachers, one a Baptist, one a Catholic, one a Congregationalist and one an Episcopalian. All

four of us would gladly cooperate and teach in a Sunday school if there would be some one who would organize it and give it general supervision." Another has written: "I am willing to do all I can and encourage it in the day school, and take my place either as teacher or superintendent, if only you could get some one to start us and furnish supplies until we know our ground." Others again tell of work that has been attempted and abandoned owing to the short stay of the leaders.

The general feeling manifested by these returns shows little care for denomination-alism. Probably not more than three per cent give any preference. What these people want is some one to present Bible truths in an acceptable manner. Without knowledge of the conditions one would suppose that Western Washington afforded an opportunity for at least all who wanted to go to church to do so. The summary of the returns, however, shows the sad fact that about 70,000 have no religious work of any character; or, if we add to this number those who only receive help through the Mormons, "Holy Rollers," and such "Isms," or by an occasional visit from a Catholic priest or one of the Lutheran faith, the number of those uncared for by the bodies that are represented in this survey would be 120,000 souls.

We have already begun to meet this destitution. It has been the desire of the Committee to divide the work as wisely and effectively as possible; and in the apportionment of destitute fields we have kept in mind the religious body that could best care for it. At the same time, in the allotment of fields for special activity, we have endeavored incidentally to allay the evil of apparent over-supply of churches by giving sufficient destitute districts to the care of these churches so that they could spend part of their energies where it would most count. Here is an illustration: At Yacolt, Clarke Co., Washington, with a population of 435, there are, in that immediate vicinity, eleven school districts, with a permanent population of nearly 1,000 people, assigned to the care of the Baptists. A similar number has been assigned to the Methodist Church of the same town. Thus a town that is over-

churched is made to be the nucleus of strength to the community round about. By the pastors mutually cooperating in the division of their time in these districts near their church and not using the same Sundays in these places, but alternating and giving services to neighboring but destitute school districts as apportioned, taking general oversight of Sunday schools in the nearby district schoolhouse, they can manage to have at least a share in evangelizing a community and doing it good when otherwise it would be neglected. Conditions like this are common throughout the state.

Where the chief difficulty is not serious under-supply of churches, but actual "over-churching," we are recommending a "community church," such church, however, to be in special affiliation with some denomination. It is probably no greater question with us than in other states, but we are trying to solve the problem for ourselves in a way that may eventually commend itself to other Christian bodies. The greatest difficulty will always be with the man in charge of the field. If he is narrow, unsympathetic or bigoted, any scheme will be a failure; but with a man seeking to be a power in a community and to leaven it with the leaven of Christ, desirous of winning souls to the Redeemer rather than to a sect, of building up a community in a righteousness which emphasizes its expression in life and not in precepts, then, with God back of him, almost any scheme will prevail. Yet for the permanency of the work, it is necessary that we recognize not only the organizations which foster missionary work by their gifts, but also carefully abstain from anything that would be disloyal to the special phases of truth which differentiate those missionary bodies. Usually this is in line with the desires of the community; for while there is little care, as before stated, which denomination is on the field, there is a care that the truths taught have the endorsement of Christians worthy of credence. A union church, responsible to nothing, that cannot link up its members to the greater interests of the Kingdom and world redemption, may be considered a failure. In this new country where conditions are so changeable

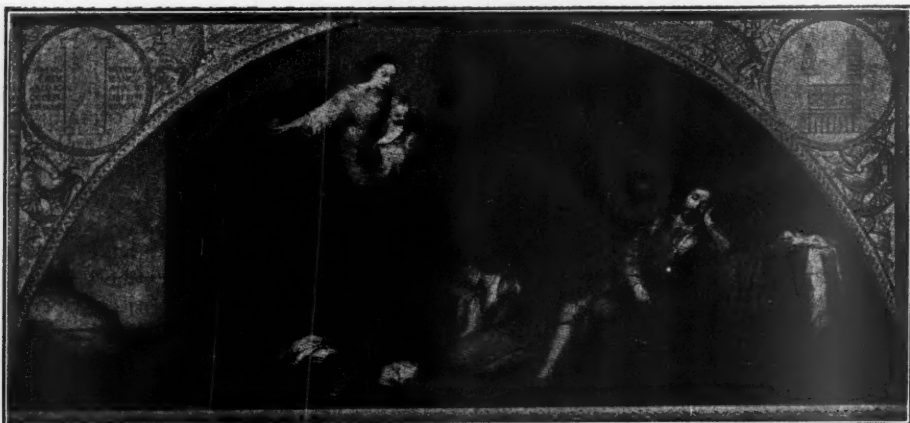
it is frequently best that the house of worship shall be deeded to some reliable organization, in order that there may be some one authoritatively responsible for the property.

This community church, supervised by some denominational worker, must bring into its working force — if not as active members, as associate members — all Christians who will cooperate, make them feel one in all the plans and purposes of the church for the uplift of that community, enlist their services and love, and give them fullest pastoral oversight that they may grow in grace and knowledge of Jesus Christ. It must also make provision that the associate members who have not the full privileges of active members because their conscientious scruples will not permit it, shall not be deprived of the observance of the ordinances or of contributing to the general work of the denominations to which they belong and to which they give loyal sympathy. It must seek to do this without attempting to coerce them into abandonment of their conviction of Scripture teaching. It must recognize that no body of believers has all the truths of the Bible as its exclusive tenets, nor any truth in all its phases and bearings in perfection; and that therefore all Christian bodies have probably made very valuable contributions to the great teachings of the Word. There ought to be a place where Baptists, Congregationalists, Disciples, Episcopalians, Methodists, Presbyterians and others can work for the general uplift of all in a common body, when conditions make it impossible, as in the rural communities, for them to work in segregated companies.

Such churches are being organized, and communities are adapting themselves to the conditions with unanimity of spiritual interests, and often giving them a much more adequate support than was possible when every denomination represented was trying to carry on its own independent work. Whenever there is disagreement it is due to either some preacher or sectarian layman intermeddling and working discontent by stirring up doctrinal differences. This becomes almost an impossibility if the work has been established for two or three years.

We do not profess to have solved the problems arising through our differences, but with sincerity of purpose and a humble heart, by conferring together and exercising Christian courtesy and good will, mingled

with earnest prayer for guidance of the Holy Spirit, we are seeking to find the solution to these problems in a field where conditions are in the formative stage.  
*Seattle, Washington.*



## A Personal Word from Secretary Hunt

**T**HE genial editor of *Missions* gives me the privilege of saying a personal word through his megaphone. I appreciate the courtesy. During July I am steadily in the office getting in touch with the people and policies and methods. I know that I do not know. All that my friends have a right to hope is that I know how to learn how.

It is an inspiration to sit here at one of the central stations of the Kingdom and hear the messages come in from the ends of the earth. As we gather at the Council board and exchange our hardest questions and join together in prayer for wisdom not our own and comfort and help for the workers far away, the fellowship of such a service grows in richness.

In August I took a selected missionary library away into the woods; it was a good atmosphere for study and thought. Now I am back at my desk and on the train, here and there, wherever the work calls. It is not just like the college work but it is not wholly different. We have here the educational problems of the institutions on the foreign field, and they are not our least important ones. I shall miss the boys and of course the girls; but I shall hope to see them now and then, not only at Denison, but at our other schools and colleges, and plead for a big, generous life, — that they do something "fit for publication."

Of all our people, churches and friends, I ask prayer and cooperation. The work is too big for me, — for any man. We can do nothing except as we do it together and "call upon the name of the Lord."  
*Ford Building, Boston.*







BOSTON, SCHOOL NO. 5. MORGAN MEMORIAL

## The Boston Daily Vacation Bible Schools

By Arthur Franklin Newell



OVER four thousand children in eighteen schools. The figures show a summer's work in the Boston Daily Vacation Bible Schools, but no one can appreciate their significance who has not seen a hundred city youngsters, fresh from the crowded street, gather on a hot July day in a cool church vestry, and there listen to the story of Joseph or David or Jesus and learn how to build a hammock or weave a basket. The friends in the churches know what the figures tell, the teachers know, and the tired mothers perhaps know best.

"School's closin' for the summer," said one mother a few days ago, "aw I'm sorry. It's been so good to have Jimmy out from under my feet these hot days and know he wasn't in mischief on the street."

The summer just past has been the best in the five years of schools in Boston. Never before has there been carried out more fully the aim to "combine college

and church resources in a summer ministry to city children." Never have the churches cooperated so heartily. Many more might have done so, but those that did regarded the schools as their very own. Writes one of the teachers, "Our first day showed one strong fact: It was not to be merely our school. It was to be the school of the church, which was not satisfied to give us its rooms; it must also give freely of its personal service and active interest. We were not strangers who had come to work there; we were eagerly welcomed helpers who had come to unite with the church in serving God through service to his little children." It is the men and women of such churches who will show how a church can perform an indispensable summer ministry.

And the fifty or more men and women who taught will take back to their college and school communities a richer sense of real Christian social service. It is these living witnesses of what can be done for



the poor children of our cities that will help infuse into our colleges the need of making practical use of social theories.

And what a variety of children and of work! The Lynn school was held in a Friends' Meeting House, the Somerville school in a Latter Day Saints' church, the Lowell school was entirely among Greeks and was in charge of a Greek graduate of Mt. Holyoke, at New Bedford the children of the Portuguese and Armenian mill workers vied with one another for first place in attendance, at the Vassar College school in the North End of Boston were the little Italian tots, at the Baptist Syrian Mission in the South End were the dark skinned and alert Syrians, in Cambridge the Negro children were in a large majority, and each of the other schools was a veritable melting pot where fusion was daily taking place among the children of a dozen nationalities. All the schools, in fact, contained children of the most diverse conditions and creeds. It was reported that in one school a little Chinaman and a Presbyterian boy helped each other make a hammock for a Roman Catholic to swing in. Neither race nor creed were remembered inside the school. The Lord's Prayer seemed to be sung with a real reverence not confined to any single group; it was the expression of a child's devotion to the Father of all children. A small but vigorous part of the great "melting pot" of our country they were, and the summer's work could not fail to leave them better little Americans and better little followers of our Father.

The teachers were dead in earnest, and at the end of the first week there were troubled faces as difficulties piled up. One said: "We were prepared to find the children hard to manage, since our janitor told us the first day, 'They ain't so poor as they be tough'—and they were very poor." The task was to gain their attention, and then their devotion, and in every school, without demoralizing offers of reward, this was done through the simple morning's program, the visiting and play-times of the afternoon, and best of all by letting every child know that the teacher loved him and wanted to be a friend.

And they responded loyally. One of the teachers in emphasizing the lesson of

courtesy drew upon the times of knightly chivalry by way of illustration. Not long after a small boy, in a mad rush to exhibit his work to a teacher, thoughtlessly knocked over a little girl. Immediately a big boy called out, "You ain't no chivalry," and with the help of one or two others dragged the disgraced knight to his victim and insisted on an apology.

The quiet hymns and psalm, with the Lord's Prayer, seldom failed to hush the noisy voices at the opening of school, and then, with the music period and the gymnastics, the children invariably gave expression to many a pent-up feeling of joy or mischief or patriotism. Unfortunately the boy who happened to stand too near a stout armed comrade in gymnastics. And if the boys were allowed to sing alone, what a lung-expanding contest it often proved to be. But even the quietest, most delicate songs they all loved, and it seemed as though the heart of a child must be a real artist's heart, bent on singing well the song that had been written.

"No'm; I don't know what the rest of the story is, but I like it," was the way one teacher was greeted as she left a long Bible story unfinished until the next day. Sometimes with the help of a sand table, sometimes with a stereopticon, most often by means of the unaided sympathetic personality, the teachers tried to make the most telling impression of the day in the Bible story period. The children saw Joseph as a boy like themselves and waited to see how he would "get even" with his brothers; David they knew as a boy who tended sheep, like those they had seen, some for the first time, at Franklin Park. The stories were always made simple and with an application to the life of the street that could not be mistaken. And the lessons were not lost on many a boy and girl to whom even rudimentary ideas of right and wrong were painfully indistinct. In one school a card-puncher was missing. The teacher suspected, and in a quiet story she brought out the fact that taking even the smallest things that do not belong to us is thievery. At the close of school a boy edged his way to the front with the lost puncher, and remarked, "I guess this must be yours. I found it back there a minute ago."

Accusation is not always the surest method of conviction.

The industrial hour is probably the one most loved by the children. It is a teacher's reward to watch an incorrigible boy as he throws his whole personality into the making of a hammock — mischief and trouble-making forgotten in his eagerness to "do a good job." And the girls

At the close of school, many were the times when each child was given a bouquet of flowers brought from fields or gardens by the teachers or the friends of the church. And when the teachers visited the children's homes in the afternoons it was quickly seen that the flowers had found their way to the mothers' hearts. During the entire session, the mothers



BOSTON, SCHOOL NO. 10. FIRST M. E. CHURCH, WEST END

never tire of making scrap books, weaving raffia, or sewing. Especially is this true when some of the work is being done for a children's hospital. That a real spirit of altruism was cultivated during the summer was shown by the exhibit of pretty things at the closing exercises, that had been made entirely for the children confined to hospitals.

were appreciative and responsive. Mother's Day was observed in practically every school, and even at regular school sessions a good number of busy mothers dropped in for a minute's glance to see how "the boy was getting along."

In the hot summer days the children loved picnics, and they were held very frequently, sometimes by schools, some-

times the boys or girls or kindergarten alone, and once, four schools together. With school cheers, songs, games on the grass, baseball and swimming, there was no end of pure fun for these children of our city streets.

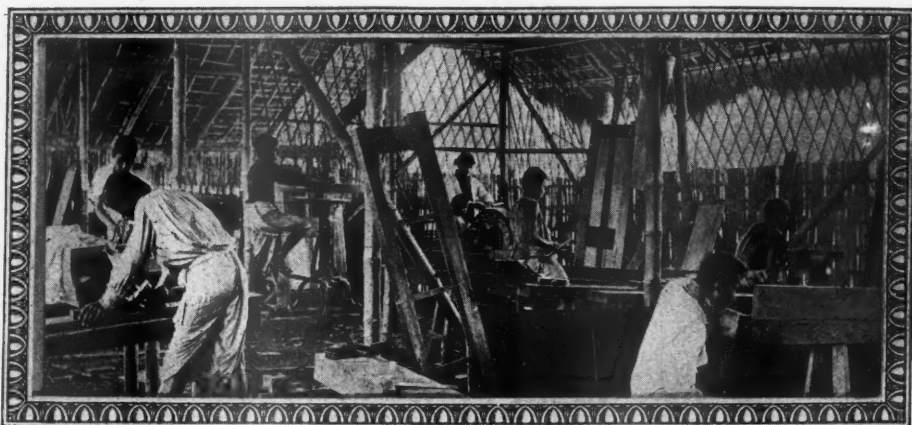
Response to these little services to the children was not slow to come. They loved the school and the teachers, and when it came time to bring pennies for the Children's School, which is to be started in 1913 as a result of similar contributions in many cities, they contributed with whole-souled delight, if not with large amounts.

And then, time came for the "Commencement" exercises. For three weeks the teachers had been talking about it with the children, making them feel that they could show school loyalty in no better way than by doing their part to make everything at Commencement a success. The exhibits were arranged by schools in the Dudley Street Baptist Church, Roxbury. A thousand children gathered

in the church, grouped around their school flags. No school failed to live up to the promise of the "days before," and the exercises went off with the freshness and vigor that only can come in a children's own program. Choruses, industrial demonstrations, drills, calisthenics, "first aid to the injured," a motion song by one kindergarten and a story acted by another—all these features were contributed by the separate schools. A Bible story, singing by all the schools together, and an address by Rev. Robert G. Boville, the National Director and originator of the Vacation Bible School movement, filled up the program. The salute to the flag, with a color-bearer from each school mounting the platform, was carried out with much spirit. At the close of the Children's Benediction, the teachers saw the boys and girls they had grown to love so much march out for the last time as schools. The next day they came back to say good-by and take home their work, but school was over.



THE INCOMING LINE AT ELLIS ISLAND. (SEE P. 734)



INTERIOR OF CARPENTER SHOP, INDUSTRIAL SCHOOL, JORHAT, ASSAM

## A Letter from Dr. Witter

THIS LETTER IS SO FULL OF THE "WITTER FLAVOR" THAT WE GIVE IT AS IT CAME, RATHER THAN "EDIT OUT" ITS PECULIAR QUALITY. YOU WILL CATCH ITS INFECTIOUS MISSIONARY SPIRIT

JORHAT, ASSAM, May 4, 1913.

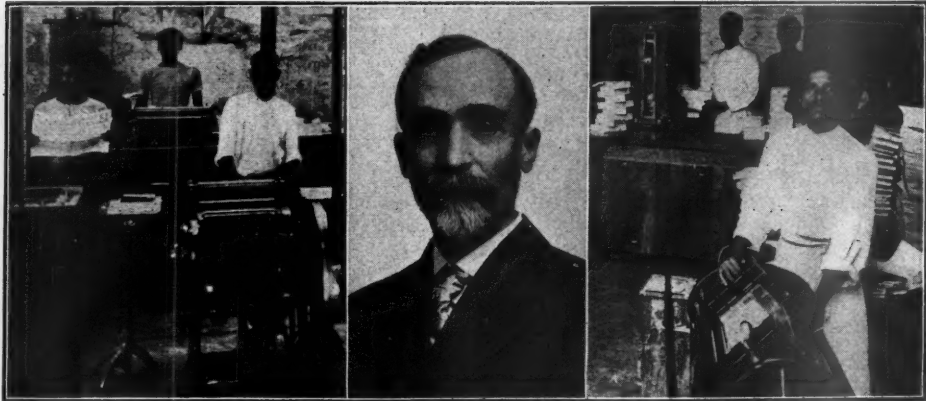
*Dear Dr. Grose:* I am simply dumb-founded as I realize that you have not had one word from me direct since the sailing on the 24th of last September. I have thought of it many times. Indeed I did write you a good long letter while in Gauhati, but failed to post it. A good proportion of the many kind friends who wrote those beautiful "steamer letters" for us have never had an acknowledgment. Well, come and see us and you will not wonder. You surely will not. I promise you this upon my word of honor — "cross-my-heart-and-hope-to-die" word. Doctor, you and your good wife simply *must* be members of that Judson Centennial party. You simply must.

I said in my previous-never-sent-letter to you that if the people at home could realize for one moment the unique and never to be forgotten and always to be cherished thrill that would come to each one of them who would take that world tour of missions, instead of hundreds being in that Judson Centennial party there would actually be thousands.

I had all my life long wanted to visit Rangoon. I never expected to have that privilege. It is worth a hundred fold more

than it costs to stand on those historic spots and meditate on what our God has wrought. At every turn you are reminded of big things. That magnificent Rangoon Baptist College with its splendid faculty and body of students; and the Cushing Memorial building! What an honorable memorial to a great leader! What a comment on the memorable saying of that great first herald — "The outlook is as bright as the promises of God!" Insein, with its tamed wild men eager in the study of the Word and singing as only those men of the mountains can when filled to the full and intoxicated by the love of God, for his Message, and for the souls they may win in the preaching of it! The Vinton and Rose and Kemendine and Ranney-Phinney Schools and Miss Armstrong's unique Preceptors' College — you, simply cannot describe them. They must be seen to be appreciated. I tell you, as you watch the men and women giving their lives to such work you cannot help believing that "life is worth the living," at any rate for them, whose work will "age on age be telling that their living was sublime." And the — OUR Press Building and its manager, who can do a dozen things at the same time and make you





CORNER OF PRESS ROOM

MANAGER PHINNEY

SCENE IN THE BINDERY

feel that you are the only one in all the world worth attending to, supplying every needed help and item of information to YOU, and at the same moment doing the same for a score of others, and by peculiar winks — those no-where-else-to-be-found-Phinney-winks — that keep all the wheels and workers in a strangely effective rhythmical motion in spite of the fact that four or more strong men and women helpers could be well employed in making the wheels go faster and thus hasten the day of Burma's redemption. Send him a man this autumn to stay his hands. We must not let him fall in the harness, that just suits him, and in which he can make such linguistic runs as to astonish every visitor who enters that Mecca of Baptist activity.

But I must hasten, with sad regrets at not being able to remain as under-shepherd of that dear flock of the Immanuel Baptist Church, because we "have farther than that to go." We leave with grateful hearts to them all for so graciously releasing us from the fascinating work of that parish, so long and faithfully manned by the Griggs; and with sad hearts, too, as we wave goodbye to our own Ted and Mildred [his son and daughter-in-law] at the Rangoon wharf, standing there with the many others who have come down to see us on the Lunka bound for Calcutta and Assam.

We hear each week from Ted and Mildred, who have been having a fine tussle with the Telugu at Ramapatnam for the past several months and are now in Oocata-

mund for the hot season, their cottage there being just opposite that of our nephew Gordon Barss of the Canadian Baptist Mission, who is a graduate of Rochester Theological Seminary.

In Calcutta we were with the Lees in their beautiful Lee Memorial Building erected in memory of their six children who a few years ago were killed in an earthquake. The bereaved parents are doing a great work for the girls of India who are placed in their charge in this model school. We found three of our Assamese girls there and were glad to have a little visit with them, one of them being the daughter of a preacher whom we knew at Nowgong in the long years ago. The father is now dead.

In company with the Tanquists and in charge of Walter Mason returning to his station at Tura from home furlough, we had the lifelong desire at last realized in a visit to that world-known station. What days they were in company with the Masons, our cousins Phillips, the Croziers, Hardings, Misses Bond, Robb and Miss Holbrook, the two latter students of mine in the dear old Gordon Bible and Missionary Training School in Boston.

Miles before reaching the station we received a thrill such as we wish might be experienced by every Baptist in America. How missions would boom! What numbers would offer themselves for the work! How thousands would vie with one another in their support. But what was the thrill? Oh, it cannot be told in words. It came



from hearing the far-off singing of the many groups of Garo boys and a group of Garo girls who in the stillness of the forest here and there had stationed themselves along the path waving flags and singing "Welcome Home" to their own returning missionary, Rev. Walter Mason, and including the visiting missionaries in a welcome that will ever remain in memory as one of the most affecting experiences of our lives. The night with its darkness in the dense forest and the blue sky above with its full moon and stars, our stately elephant with its playful baby, our ponies and oxcarts and American carriage, with our camp followers, the waving "Old Glory" in the hand of each of the well-comers, the arches marked and festooned as only the Garos can do it, and songs in English by boys and girls gathered from a wild and savage tribe filling the air with sweet music along paths that in the olden days had echoed to the war cry — all combined to fill our hearts with praise and the writer with a joy unspeakable that after nearly a quarter century's absence he was permitted again to mingle with the native Christians of Assam and with them work for the salvation of her needy millions still "out on the mountains lone and bare, away from the tender Shepherd's care."

We could fill pages with the stories of those delightful days on that mountain top, the story of whose triumphs for the Gospel have gone forth into all the world, and of the eventful journeys to and from Tura to the great Brahmaputra up which we were to further proceed till we should reach our destination, beautiful Gauhati, resting on the great river's bank and in a spot most entrancing so far as scenery is concerned. We have already told you of the great gathering of students on the mission compound who had come over from Cotton College, not one of them a Christian, to give us welcome to the work for them. But, alas, and alas, Jorhat with its crushing burdens resting on the shoulders of a lone missionary, where three men at least should be all the time, drove us to this place of tremendous need and startling opportunity as "supply" for the nine months of the school year. Our Industrial, Middle English, First Year of High, and Bible Schools with all the pupils working

at manual labor from two to four hours each day, learning the dignity of labor in a land where work is despised; the pupils representing from fifteen to twenty different tribes, all living in the best of comradeship — do you wonder we marvel at all, wish we could be multiplied many fold for the fascinating work of these nine months, and thus be far more helpful than is possible to brother Tilden who is holding the station and its work in such a magnificent way in the absence of the Boggs on furlough, but who is so tremendously handicapped from the fact that he cannot possibly accomplish each day, even when working into the small hours of the night, a tithe of the things needed at once to be



OUR STATELY ELEPHANT AND ITS PLAYFUL BABY

done in order to make the schools and the work count for all they should?

Previous to our coming here we ran up from Gauhati to Nowgong, seventeen miles of the distance our speed reaching the high mark of an average of two miles, or nearly that, per hour. Here our Marjorie was born and grew her first half year before she and her father met, he

being during that period in the far off Naga Hill reducing the Lhota Naga language to writing and preparing a Grammar and Vocabulary of that language, at that time spoken by none save the wild Lhotas themselves. Blessed days with the beloved brother Moore, a friend tried and true in those long past days of blessed and often trying experiences, and with the "Misse Babas," Long, Doe and Crisenberry, the latter a fellow passenger from Boston, all three buoyant in their work of evangelism, school and language study, watching the progress of new buildings for their splendid Girls' School, and abounding in joy over the success of their work thus far with its big promise for the future!

How do the Witters feel now that they are really in the work in Assam? Does not Witter wish at times he was back in the secretaryship which he so enjoyed for twenty-one years? Not a minute or second does he wish it. When he could not possibly be here he was willing to talk about the work. But let me assure every oldtime friend that, for me, doing the work is far better than talking about it; and being in the midst of heathenism to help all one can, far better than wishing you could be there. Mrs. Witter simply revels

in this work and counts it a most rare privilege to share it in every way, its hardships as well as its joys, its disappointments as well as its successes. The trial and tests give it the "real flavor," and there is plenty of it; but as one reviews the years that have intervened since the writer left Assam, he simply stands amazed at what God has wrought during that period, with the missionaries working at such disadvantages in the matter of equipment and the proper manning of the fields. If you want to get a genuine missionary impulse, come and spend a month with us in these Jorhat Christian schools. Stand as we stood on the banks of the Toklai Jan, right here on our mission compound, and witness the confession of Christ before their fellow-students of two fine young men, one from the Naga Hill and the other a Kassia who had to run away from home and friends in order to come to this Christian school, where he has truly found what the schools here stand for, namely, Christ, Christ, always and ever first and foremost the Christ of God, for whose service we are yours in His name.

*W. E. Witter*



MISSION WORKERS, JORHAT



### The Home Mission Advance

THE report given elsewhere in this issue of the investigations made in Western Washington under the auspices of the Home Missions Council is exceedingly interesting. Superintendent Beaven has put the facts squarely before us. The survey has made the religious conditions known. Over-churching and under-churching are faced without blinking. The need of united and cooperative Christian effort is tremendously emphasized by the facts. The showing of 70,000 people without any religious care whatever, and of 120,000 without regular religious privileges in the western half of the state of Washington is sufficient proof of the task which the evangelical denominations have on hand. It is high time to find a way to meet this actual religious destitution in our own country.

The plans adopted by the cooperating denominations will be noted with interest. The committee has apportioned destitute fields, for one thing; certain denominations being assigned to certain fields, and each existing church being given oversight of neighboring destitute sections, the pastors mutually cooperating. Where there is over-churching, the committee recommends a "community church," a name which happily suits the case. While this is a federated church, there are some special features worthy of consideration. It is believed by the committee that a working plan has been found whereby without the sacrifice of principle or conscience all the Christians of a community can unite in work and worship together,

and still have a church affiliated with some denomination.

Of two things the Christian workers in Western Washington seem convinced: That there is imperative need of getting together in order to meet the plain obligation to provide gospel privileges to all the people; and that it is possible to get together in the true spirit of unity and service. The movement toward efficiency and strength in Washington will be watched closely, and it may well prove an inspiration to other sections that have the same problems to face.



### Secretary Hunt's Message

We are glad to have General Secretary Hunt, of the Foreign Mission Society, speak a word of greeting to his constituency through *MISSIONS*; glad, too, that after a rest in the quiet of the woods, he is ready for the work of the year, which ought to be a great year for us Baptists, as it is full of centennial celebrations and historical reminders that should inspire us to large things. We shall expect that our readers will hear from Dr. Hunt, who will have something to say when he gets his outlook "From the General Secretary's Window."



### The District Plan

If you like to have things put in a bright way (and who does not?), you will be sure to read Mrs. Jones' sketch regarding the organization of the Atlantic District of the Woman's Foreign Mission Society that is to be

after May next. This District plan has approved itself more and more to the leaders among the women, and has much to commend it. If it succeeds, as is hoped and anticipated, in enlisting thousands of our Baptist women in unsalaried and cheerfully given service as district officers and secretaries and workers, it will solve the problem how to interest a large number actively in missions. The throwing of responsibility upon smaller groups, reaching directly into the local church, is another feature of great importance. The difficulty always facing us in our denomination is how to link up the local church, and all of the local churches, to our national organizations and common undertakings. The plan which the women propose bids fair to provide the nexus.

It is true that possible losses have to be faced, and that no plan is perfect while the human element forms so large a part of the problem. But there is every reason for believing that the women have acted wisely, and that the results will be good for the cause. That of course is the chief thing. It is not a question of one method or another, but of the most effective way to get the most and best work done. MISSIONS wishes the new Society all success in the preliminary stages of its career and in the fruitful years to follow.



#### England, China and Opium

It would seem as though China could not get rid of the opium from India, in spite of the action of the English government agreeing that the importation should cease at a given time. The trouble now comes from the storing of large quantities of opium in Shanghai. This was done, it is charged, by those who foresaw that prohibition was coming, and who rushed the opium into the market so that it might be forced upon the Chinese by the powerful influence that backs English trade. Poor China has no helper in this matter. Her

own people have taken heroic measures to rid themselves of a curse imposed upon them from without, and instead of finding assistance she has been hampered continually by the very nation that first sent the opium to her ports.



#### The Convention Annual

We have received the *Annual of the Northern Baptist Convention* for 1913, and a vast volume it is of 912 pages. It is a pleasure to take up this record because under the supervision of Rev. Maurice A. Levy, the Recording Secretary, we have at last a volume paged consecutively, with a comprehensive index at the close. With commendable promptness, too, the results of the year's work of our Societies and a report of the Detroit Convention are ready for distribution. There ought to be a wide circulation of this report. It is an indispensable book of reference, as the "Foreword" says, and it is full of matter that should be known to our pastors and the members of our churches. We suggest that a pastor could well devote a Sunday to a clear statement from the pulpit of what this compendium of our missionary work and year's progress is; and he could with profit occupy a number of prayer meeting talks in the same way. Now that we have such an *Annual*, issued at a price that puts it within reach at all, we ought to make the best possible use of it. Congratulations to the Recording Secretary for the great improvements which he has made, which bring the *Annual* within the list of readily usable works of reference.



#### The Revolution in China

Having watched with deep interest the developments in China during the past two months, we have been satisfied that Yuan Shi Kai would prove strong enough to put down this attempt of the revolutionaries in



the South to overthrow the new government. Success could only mean chaos and possibly a recurrence to tyranny. It was very unfortunate that Dr. Sun Yat Sen should become a leader in this movement, thus casting doubt upon his unselfishness, and discredit upon his aims. His course since the election of Yuan Shi Kai has given much anxiety to his friends. The latest reports are that the forces of the government have been everywhere successful, and that the Cantonese have no hope of maintaining the struggle. The illustrations which we give in connection with Dr. Franklin's article — which is almost wholly on the missionary and not political and revolutionary conditions — show how cruel and terrible war is. Not even in Bulgaria is it more shocking in cruelties and horrors than in China, where life is held so cheap. But out of this period a new nation is evolving. That we firmly believe.



#### Yuan Shi Kai's Message

The New York *Times* asked President Yuan Shi Kai for a report of present conditions, and received the following reply, which is so enlightening that we give it. The President is, by the verdict of all who know China well, the only man living who can hold the reins and control the situation. This is his story of the revolution:

PEKIN, August 5. Your telegram to President Yuan Shi Kai has been received. After the revolution of 1911, when effect was given to the nation's will and the republic was established, disturbances, the inevitable result of the upheaval, continued in many parts of China, but from the beginning the government of the republic, appointed by the people, resolutely undertook the task of suppressing disorder, restoring tranquillity and inspiring confidence at home and abroad.

In this task the government received the support of the great mass of the people, but unfortunately a turbulent band of desperadoes has ruthlessly sought to plunge the country into anarchy.

Since the rebellion began, the government, whose previous patience and consideration for the views of all classes of the community



THE HEADSMAN

had been described as weakness, has acted with the utmost vigor. Loyal troops were dispatched southward to the scene of the insurrection. The navy has remained loyal. The loyal government troops have everywhere been successful.

It is true that two other provinces, Hunan and Kwangtung, have joined the revolt, but overwhelming evidence shows that their action was inspired by the terrorism of a few desperadoes, not by the will of the people, whose one desire is peace. Hundreds of telegrams from all parts of China reach the President daily, begging him to suppress the rebellion unflinchingly. The President will never rest until the rebellion is utterly crushed. Never will the President, intrusted by the nation with the sacred responsibility of his high office, allow rebels to break up the republic or to inflict suffering upon innocent persons.

Before heaven he vows to deliver the people from the misery of insurrection. He will consent to no compromise which might lead to trouble in the future and disappoint the well wishers of China among the friendly powers.

Under his instructions, I send to you the foregoing statement for publication.

TSAI TING-KAN, Admiral,  
Private Secretary to the President.



¶ The Home Missions Council has been making some investigations, through its Committee on Immigrant Work, of conditions at the ports of entry, the training schools already in operation for foreign workers, the work now being done by the various denominations for the newer immigrants, and other matters of great importance. It is good to know that the Council has proposed to employ a competent representative to look after missionary work at the ports of entry. This has been a great need, as it has been impossible to conduct the work with any system. The committee, in its first finding, emphasizes the fact that impressive as is the bulk and variety of the work carried on by the Home Mission Boards on behalf of the newer immigration, it touches but the merest fringe of the need. The facts, as the third conclusion says, bring out with startling clearness the crucial importance of concerted action, instead of the desultory, unrelated and casual character of the past efforts. Something good ought to come out of this new movement.

¶ We commend Secretary Franklin's article on the conferences in China to a careful reading. When we can see a nation developing, as we can see China casting off the chains of centuries, surely we shall be wise enough to turn aside and see this wonderful sight and learn its lessons, some of which affect our missionary relations very closely. The Chinese leaders in religious affairs are men of vision, and none too soon have they been taken into the fuller confidence of the Christian leaders from foreign lands. Practical results are now being aimed at in China, where the hour is crucial.

¶ One thing is certain, that *Missions* has only one aim — the furtherance by every means possible of the great cause of missions as a means of extending the

kingdom of God in the earth. No criticism in *MISSIONS* is personal, nor is any word written with intent to hurt the feelings of any one. If kindly criticism does that, we are sorry, and if inaccurate statements creep in we are ready to correct them. We say this because the chairman and at least one member of the Detroit Convention Committee on Nominations feel that the report in *MISSIONS* was not fair to that hard-working and conscientious body. If that be true, we regret it more than any one else could. The report was an honest expression of opinion, not meant as a criticism so much as to save us from establishing a precedent which the Editor thought would be unfortunate. Far more unfortunate would it be to allow anything to divert us from our great objective, or to keep us from working in absolute harmony.

¶ A letter from Rev. Frederick N. Smith, dated KiaKiang, Sze, China, says: "At last it begins to look as though we would reach our home in Yachow. I believe we were the last family, among those coming out in October, 1911, to reach its place of work. Six months in Shanghai, four months in Kuling, and five months in Suifu have given us a good general idea of China and existing conditions. The last stretch of river travel was taken last week. This morning we came from Kiating by chair on our way to Yachow, requiring three and a half days. The country is beautiful and interesting. It seems perfectly irrigated; the wheat and barley are tall and bespeak an abundant harvest. We saw countless shallow baskets of the silkworm feeding on the tender mulberry leaves; this is a great silkworm district. Of course you know of our little Catherine Harriet, born in Suifu the sixth of March. She will celebrate her seventh week-day by traveling a hundred li in a sedan chair. We

appreciate Missions." Mr. Smith says he wishes to do his part to help in our work, and does it by sending his letter, which will bring news of his safe arrival to many friends in this country.

¶ As fine an example of individual effort in behalf of Missions as has come to our attention is found in the First Baptist Church of Malden, Mass., where our manager has a club of 111 subscriptions now in force. This club, while it reflects (as well as nourishes) a strong missionary interest in the church, and a missionary enthusiasm on the part of the pastor, was nevertheless the direct result of painstaking personal work by a club manager of ordinary ability who takes more than ordinary advantage of very ordinary circumstances. Missions has larger clubs than this one on its mailing lists, and other clubs which, while small, are no less examples of heroic personal work, but this one serves as one example for many of our other club managers to follow; and who can possibly estimate the value to the Kingdom of such a large and far reaching service as this? Such work is a positive contribution of the finest kind to the missionary activities of the church.

¶ The Mission to Lepers in India and the East is responsible for the maintenance of fifty-two Asylums for Lepers in China, Ceylon, India, Burma, Japan, Siam and Korea, and of twenty Homes for Untainted Children of leprous parents. Thirty other Stations are aided by grants of funds, by Christian teaching, or by support of lepers. The chairman of the U. S. A. Committee is Dr. William Jay Schieffelin of New York, and its treasurer is Fleming H. Revell, the publisher.

¶ It is significant, as Rev. Walter E. Wiatt, missionary in Moulmein, Burma, suggests, that the following account of the dedication of our new Baptist school building, December 20, should appear as an editorial in the *Moulmein Advertiser*, the oldest local paper in the city. Thus it gives an outside view of the Baptist work in Burma:

Bringing with them the message of Christianity, Adoniram Judson and his

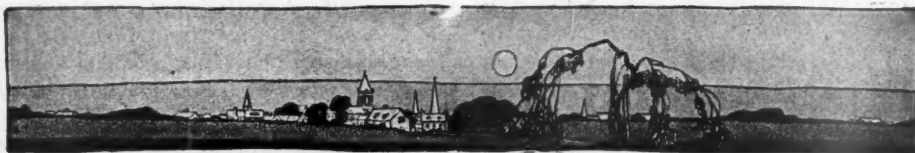
devoted wife, Ann Hasseltine, in the year 1813, came to Burma where they laid the foundations of their great and good work, since carried on as it was inaugurated by the American Baptist Missionary Union. We do not propose today to detail the life and career of this great American apostle in this the land of his adoption and tragic end, and thus anticipate a part of the ritual of his centenary shortly to be celebrated at Rangoon and in this town. Suffice it to say, that the mission he pioneered has prospered abundantly, and has been carried on by a long line of devoted successors who have placed this province under a deep and lasting obligation by their single-hearted devotion to the cause of education and of the Christian religion.

¶ Would it not be well for many of the readers of Missions to start a Christmas Box for the Indian Missions and ask your friends when visiting you to add something to the box? The Christmas religious gathering is one of the great seasons of the year for the Indians, and it is at these times that the missionaries make their strongest appeals to the unconverted.

¶ Korean Christians eagerly sell their rings, hairpins, donkeys, oxen, and often mortgage their homes, in order to give to the cause of the Lord in whom they have learned to believe. All over Korea the people put aside handfuls of rice when preparing the daily meals, and after a measure has been thus gathered together it is sold, and the money used for the support of their pastor or school teachers.

¶ Christians in India, boycotted by their Hindu relatives, are establishing industrial communities of their own, and by excellence in weaving, tailoring, tile burning and numerous other industries are proving the possibilities of self support and independence.

¶ The Jews in this country are seeking to bring out an English translation of the Old Testament, which will not be colored, as they put it, by the Christian interpretations of the King James version. Jacob H. Schiff has given \$50,000 to help in this work.



## “We Have Heard”

By Secretary Charles L. White, D.D.

**W***E have heard* that a Board of Trustees were not willing to have an every-member canvass made for the current expenses of the church because a few very generous members, knowing that their wealth was so much greater than that of the rest of the people, feared that the canvass might impose a financial burden upon those less fortunate than themselves.

*We have heard* that a Board of Deacons pay very little attention to apportionment and are not willing to have a vigorous every-member canvass made of the entire membership because they fear that a canvass may impose a burden upon some of their friends of limited income who are already struggling to make ends meet and because it is within their own power to give what is regarded as a suitable amount in personal contributions in the name of the church to the several Missionary Societies.

*We have heard* that a certain minister who has in his church many people of large wealth, among whom are several millionaires and multi-millionaires, and whose social relations with these parishioners who love and respect him are very intimate, has talked with them about all subjects but one. He has been with them in their hours of joy and sorrow, and they would gladly converse with him on this neglected theme, but he has for some reason, best known to himself, never remotely mentioned it to these parishioners.

This subject is the use during their lifetime of at least a portion of their wealth in the larger work of the missionary societies and the provision through wills and

annuities for the devotion of a considerable part of their estate to the continuous enlargement of missionary work.

It is within the power of this pastor to suggest to these acquaintances that, after making suitable provision for relatives, dependent friends, and faithful servants, they might arrange generous bequests to the societies that such work may be advanced. It is within the power of this pastor to advise the distribution of large amounts for the extension of the Kingdom of God. Perhaps he has never thought of this, but his friend and classmate, who is pastor of a church quite as wealthy as his, meanwhile has probably influenced many in the distribution of considerable sums.

*We have heard* that persons of wealth welcome advice tactfully and wisely given by their pastors and that they often wonder why their ministers are silent upon this subject and do not suggest the use of a part or the whole of it in continuing the influence of their lives.

*We have heard* that the tendency to procrastinate even in making wills is inborn, but that a suggestion from a pastor has often turned a fortune into missionary reservoirs from which rivers of living waters have flowed forth into all the world.

*We have heard* that enduring memorials and foundations have been established and that there are illuminating examples of missionary giving, well known to those informed, where a pastor has advised the drawing of a very comprehensive will for all missionary purposes.







## The Outlook in the West

By Chas. A. Cook, D.D.

Joint Secretary for the Yellowstone District

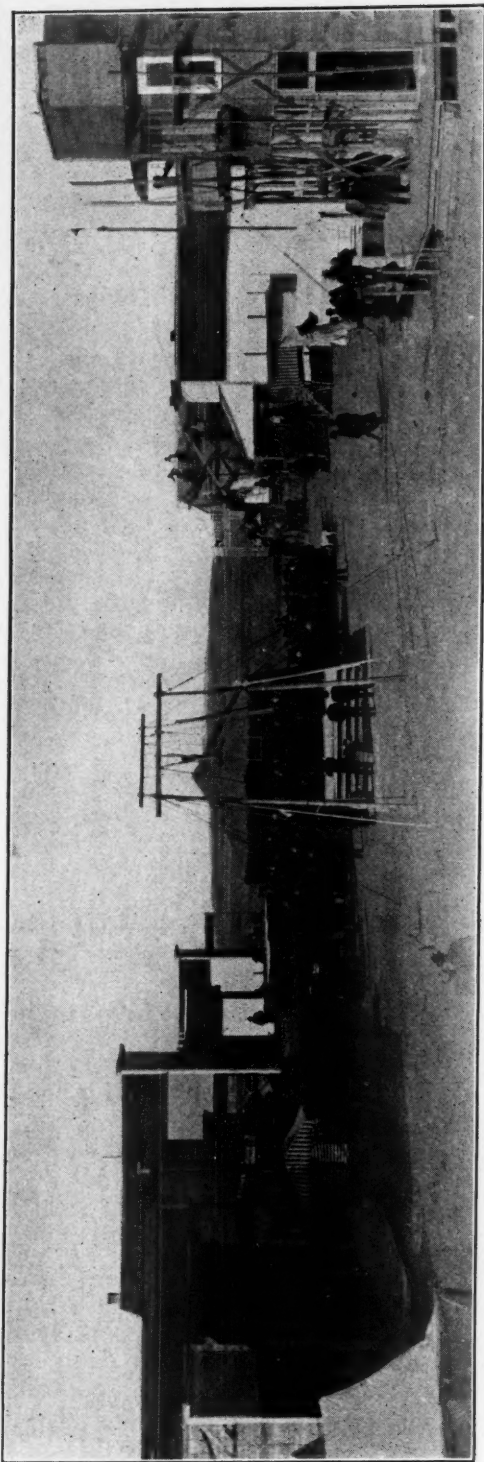
THE West between the Rockies and the Pacific is more than ever the great and growing West. Populations are increasing with surprising rapidity. In the last census period the highest percentage of increase in the population of any state in the country was in Washington. Just now the agricultural El Dorado for thousands of new settlers is Montana. Several railroads are spending millions in that state entering and opening new territory, or in competing with existing roads for a share of the traffic that is, or is to be. Great Falls is in the midst of a boom such as is frequent in this new and rapidly growing country. The coming of two new railroads into the city is perhaps the promoting cause of the present rush of people and of the inflation of real estate prices. West of Montana the population is already denser than in the mountain state, and while the percentage of increase in this census decade may not be as great as in the last, there will be for years a steady and large influx of people. Many thousands of acres of logged-off lands are now being put on the market, and general farming, fruit growing and stock raising will attract large numbers of new settlers. A company recently organized in Spokane and capitalized with a million dollars has just begun the improvement of 6,000 acres of this kind of land and proposes to sell holdings of 40 or 60 acres to selected settlers, who will devote themselves to stock raising and dairying. This company will eventually handle 25,000 acres.

For two or three years business has been described as "Quiet" in Spokane but the

city is by no means at a standstill. The railroads evidently believe in its future for they are spending almost fabulous sums of money in improvements and in new lines in the city and vicinity. One new road is building its main line through the heart of the city at enormous cost. Many blocks of business buildings, including the city hall, have been taken down for the right of way.

There is plenty of talk in the West about the opening of the Panama Canal and the effect this event is going to have upon the country. The problem of the new immigration which must follow is already being seriously considered. The newspapers are alive to the seriousness of the outlook which the coming of multitudes of foreigners will create. The church too is neither thoughtless nor prayerless. It is felt that the Christian forces are about to face a new and overwhelming responsibility. Will they be ready to meet it?

Already much has been done, and done well, to establish Christianity in this western land. Many churches that have struggled through the pioneer period are now strong and self-supporting and are a power for great good in the land. Others are rapidly coming to a position of great efficiency and usefulness. There is need, however, for a much larger number of this class of churches to lead in meeting the immediate future and to inspire to right methods and consecrated efforts in evangelizing the thousands who, in Europe, are even now buying tickets on the installment plan for passage through the Panama Canal to the Pacific coast.



WHERE TOWNS GROW IN A NIGHT

Much as has been done, missionary work has not kept pace with the development of the country. In 617 school districts in Oregon having 17,000 children of school age, besides adults, there are no church or Sunday school activities. Other states present similar conditions. Without the prospect of a great influx of foreigners the task of evangelizing the people now here calls for heroic efforts. But this work, great as it is, must be done if we are to be well prepared for the reception of the thousands who are coming. The establishing of live and vigorous Christian churches, whose character and activities would create a real Christian atmosphere in their communities, would be the best preparation that could be made to meet and counteract the irreligion of the immigrants. If the foreigner can on his arrival be placed in the midst of a Christian environment pulsating with divine vitality it will go far toward making him a true Christian. An intenser spirituality in all our churches is necessary in order to safeguard what we have, and in order to make a distinct spiritual impression on those who may settle among us.

The need and the call for extensive and intensive missionary work throughout the entire coast country was never greater than it is today. Nor are the workers here indifferent to the call. Our State Convention Boards, actively cooperating with the Home Mission Society, are taxing themselves to the utmost in the endeavor to meet the needs. Attention was recently called in the *New Jersey Baptist Bulletin* to the fact that in Wisconsin 32 per cent of all missionary money was for state missions. In New Jersey the percentage is only 17.91 and the average for the Northern States is 27.11. Here in Idaho the apportionment for state missions is 60 per cent of the entire missionary budget, and in Eastern Washington and some other states it is 50 per cent. The large share devoted to the work nearest at hand indicates the purpose of the leaders in the work. While so much is given to the work in the state, other missionary objects do not suffer. There is a steady increase in offerings for all missionary work.

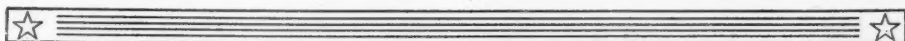
Nor is it alone in financial support that earnest efforts are being made to care for

the work on hand and to prepare for the future. Dr. Russell Conwell in his little speech in Detroit pleaded for efforts to help the local churches to greater efficiency. Other speakers at Detroit earnestly advocated the same thing. Here in the west we have been giving special attention to this very thing for two or three years. Church efficiency conferences are very general. Groups of field workers and pastors visit the churches of a state or district, and aim to bring to them a new sense of responsibility and a new inspiration for undertaking larger and better work. Plans and methods are fully discussed and in every way the efficiency of the church is promoted. State groups of pastors have also been gathered in Institutes for four or five days for spiritual quickening, mental stimulus and the study of church problems, missions and methods of work. In one instance this year the State Convention Board paid the railway fare of all its missionaries who attended the Institute. It was regarded as a good investment. In Idaho the second annual Pastors' Institute has been held with a most spiritually helpful and practical program. The result of these Institutes cannot fail

to be better workmen with better equipment, and this will mean a better development of the churches and better service by the churches in the general extension of the Kingdom.

The outlook is full of promise. Great undertakings and great achievements are just ahead. Already churches in the west are setting the pace in some things for the rest of the country. The highest per capita giving to missions by Baptists is on the Pacific Coast. In no part of the country have results from missionary efforts been more quickly secured, nor have the returns anywhere been larger. Immediate investments made in this western land in the spread of the gospel will pay large dividends in the salvation of souls and the founding of churches. The needs are many and great. The calls are urgent. There is not a Convention Board in the West but could easily do twice what it is doing now if it had the funds, and even then there would be destitute fields unprovided for.

"The harvest indeed is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."



## Our Mexican Seminary

By Rev. Alejandro Treviño

THE training of promising young men who shall become native Christian leaders of Mexico has long been the aim of the American Baptist Home Mission Society. The Baptist theological school in Monterey is represented in a recent photograph, which will give our readers an excellent idea of the character of the students and teachers.

The work has suffered greatly, owing to the political upheavals in the country. The lines of communication with the United States were cut off for nearly six weeks. During this time the revolutionists extended with great power through the frontier states, but during the last

two years of this ferment in Mexico, Neuve León and Tamaulipas have had comparative peace, suffering only the natural consequences of a state of war in the country. None of our work has been seriously interrupted and all of our missionaries have continued their regular lines of service.

Last March we held our Association in Montemoraes, which was attended with fairly good success, although the revolutionists had already entered Neuve León. Shortly afterward they began to burn bridges, cut the telegraph lines and enter some of the important towns. There have been several serious battles, and



BAPTIST THEOLOGICAL SCHOOL, MONTEREY

unfortunately Mexican blood has been shed in abundance.

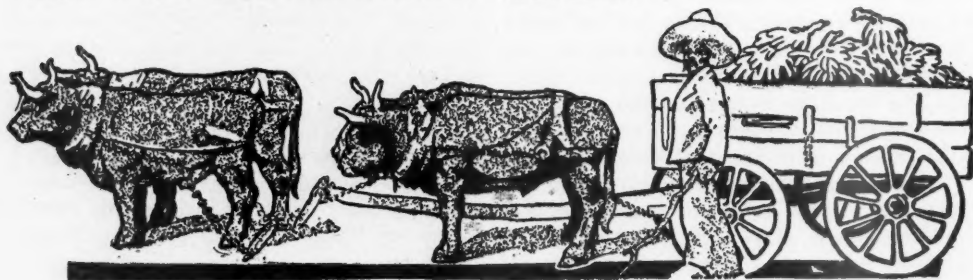
Our town of Monterey has been threatened several times, but as yet nothing serious has occurred. Great scarcity of work and money everywhere prevails. Some of the factories have closed, leaving men without employment. The necessary articles of life have risen in price, and most of the foreigners have left the country.

Notwithstanding all this, in the church as well as in the schools we have continued with our ordinary duties. Each Sunday we have our church full, and with the help of the theological students conduct five missions in different parts of the city. We hope that order and peace may soon be restored.

Our theological school is making good progress. We have thirteen students who furnish efficient help in the missions of

the church. There are five Sunday schools which are also cared for by the students. We began the year with fifteen students, but two were recalled by their parents on account of serious disturbances in their families.

Since last April, I have made twelve trips, traveling as far as Aguascalientes and San Luis Potosi. There were in the meetings seventy-five who professed Christ. I baptized eleven persons, preached one hundred and fifty-eight sermons, and thirty asked for the prayers of the church. I trust that in this year of grace the Lord will open the way for a great evangelistic work in this unfortunate country. The good news of a Baptist hospital in Mexico fills our hearts with rejoicing. We have long needed this institution, and I believe the results of the work will be incalculable.





## From Our Correspondents

### A Welcome Letter from Dr. West, Secretary of the Efficiency Committee

TO THE EDITOR OF MISSIONS:

In your report of the Northern Baptist Convention which appeared in the July MISSIONS there was a paragraph dealing with the report of a committee which is so worded that inadequate and erroneous ideas of the committee's work are sure to result. The committee in question, therefore, requests the privilege of stating briefly to your readers its recommendations and the work now before it.

In your report you say, "The Home Mission Society gave a half hour of its time to the Convention, which had a report of the committee on the management of the Foreign Mission Society to hear. The point of this report was a recommendation that all the denominational societies be centralized in some one city in a Baptist headquarters. To this end a committee of seven was called for, with \$3,000 per year to pay efficiency experts and other expenses."

The full text of the recommendation of the former committee, as adopted by the Convention, to which you refer, is as follows: "That a committee of seven be appointed by the Executive Committee of the Northern Baptist Convention to serve for two years; that this committee be empowered with full denominational privilege to obtain from any of the co-operating societies of the Northern Baptist Convention whatever information it may at any time desire, to have access to all existing books and records of the societies, and to receive from any of the societies, its officials or employees, cooperation in accumulating statistics old or new, general or special; that it be supplied with funds by the Northern Baptist Convention not to exceed \$3,000 per year with which to employ efficiency experts, to pay for printing, correspondence and other items necessary to the work, provided that no member of the committee be allowed any

remuneration for time or service other than traveling expenses; that it be the function of this committee to consider the question of the desirability and possibility of centralizing all our societies in one place consonant with the interests and legal requirements of existing trusts, and after full and careful study in company with efficiency experts to advise the denomination, through the Northern Baptist Convention, what course to pursue with respect to its Home Mission work and by what means it is possible in any society to increase efficiency."

Respecting the matter of centralizing our denominational Societies in some one city, there are two very important questions to be considered. One is a question of law. In view of the many and various trusts which have been imposed upon each of the Societies, is it legally possible to remove one or all of them from the jurisdiction of the courts under which the trusts were created? Opinions differ upon this question, but opinions are of small consideration here; the question must be decided by the nature of the trusts and the limiting statutes. This question cannot be settled by popular vote. It is a question of law.

The other question is one of wisdom. Do we desire to centralize our Societies? This is open to opinions and must be settled by popular vote. The opinions, however, should not be formed before the conditions and operations involved in the change have been fully and carefully set before the mind.

There may be those in the denomination who are now so fully possessed of all the knowledge upon which a decisive opinion should be formed that they are ready to vote "Yes" or "No" on the question of centralization, but they are not on the committee. In the course of a year's study the committee found a surprising volume of opinion favoring centralization. It became so impressed with the possible benefits of such a course that it decided

positively that a careful and exhaustive study of the proposition is both wise and opportune. It has not recommended that the societies be centralized and is not prepared to say that it will or will not do so until it has given much more careful and extended study to matters involved.

If it is found legally impossible to centralize the societies, the question of wisdom will not be presented to the Convention. The committee purposes first to investigate thoroughly the question of law involved in centralizing the societies and will report to the Convention the result of its investigation. That report will be either, "It cannot be done for specific reasons" or "It can be done in a specific way." If the latter is reported, it will be followed by a careful study of the matters pertaining to the wisdom of such a course before the committee recommends what to do in the case.

The work of the committee involves much more than the question of centralization, as the recommendation creating it clearly indicates.

The object of all its work is increased efficiency in our denominational life and action. The life of the committee is for two years, and whatever it may finally report respecting centralization, home mission work or the action and interaction of our various organizations will be accompanied by a full, clear statement of the facts in consideration of which the recommendations are made. We trust that all will agree with us in the purpose not to enter into discussion of the matters involved in the committee's work until the facts have been discovered and made public. In discovering the facts which influence efficiency in the action and interaction of our various societies, we will need the service of experts and will have to spend some money. The amount cannot exceed \$3,000 per year, and we will make it as much less as is consistent with efficient performance of our task.

The committee has no revolutionary spirit. It wants to know the facts and to act accordingly, and it believes the rank and file of the denomination has the same spirit.

In behalf of the committee, at whose direction I have written, I thank you

heartily for your courtesy in this matter.

R. M. WEST, *Secretary.*

✠

#### A Letter from Japan

26 Tsukiji, Tokyo, Japan.

TO THE EDITOR OF MISSIONS:

We are reading a good deal just now about the relations between Japan and America in our home papers, and I want to bring again before the readers of MISSIONS the work that is going quietly and steadily on in the Baptist churches in Tokyo. Many bright young men are



MEMBERS OF A BIBLE CLASS AT TSUKIJI CHURCH,  
TOKYO

studying English in evening classes, and the Bible on Sunday, in each of our churches. Who can say how much the better understanding of us and our ideals which these young men are gaining in our classes, and in those of other missions, may mean to America in the future? Our own mission work is especially handicapped by the lack of suitable buildings in which to hold church services and classes.

Here in Tsukiji we have a little church building in which all of our work must be done in one rather small room. During this spring and early summer I have been trying to hold together a Bible class of young men, some of whom are seen in the accompanying picture, while we have had to share the room with the Sunday school of small children, singing, praying and reciting in Japanese. During the hymns, which the children sing most heartily, we must fairly shout as we read the verses or discuss their meaning; and in the sudden lull of a prayer we must whisper; but in spite of these drawbacks, the young men come. For, as one of them said when bringing a new member to the class, "We want to understand the Bible." We have studied through a great part of the book of John and the way in which these young men understand both the English language and the deep religious ideas of this Gospel has surprised and impressed me. How often I have felt that if only we could have a quiet classroom of our own, how much more freely the young men would talk and so gain more help. I have thought with envy of the many finely equipped Sunday school rooms that we have in practically all of our churches at home. The Tsukiji church, being built on leased ground, must soon find another home. Who will help provide a more suitable building for this branch of our work? I shall soon be leaving Tokyo to take up my work in our girls' school in Himeji, but I shall hope to hear from my friends in Tokyo during the coming winter that they have the promise from America of help towards a worthy church building.

Truly yours,

June 28, 1913.

MARJORIE HISCOX.



#### Retiring Pensions for Ministers

For several months I have been studying the various plans used abroad and in our own country by which some of the denominations are providing, or are helping to provide, their ministers with retiring annuities to begin at a certain age. Some laymen also are deeply interested and frequently have written me concerning the possibility and desirability of the Ministers and Missionaries Benefit Board of the

Northern Baptist Convention undertaking such a work.

Upon my request at the recent meeting of the Board a committee consisting of Messrs. A. M. Harris, G. G. Dutcher, and Rev. Dr. C. A. Eaton was appointed to work with me to consider the possibility of formulating some plan.

The first essential is that we should know whether or not there is sufficient interest and demand among the Baptist ministers to warrant further action.

Briefly stated the question we desire to have answered is this: if a carefully safeguarded plan can be devised, whereby a minister by paying a certain percentage (for example one quarter or one half) of the annual cost for an annuity to begin at the age of sixty or sixty-five and the denomination at large should provide for the balance of the annual cost, would the ministers themselves favor it?

It is important that word be received whether or not they favor such a plan.

Write if you approve or disapprove. Such information will enable the Committee to decide whether or not it is feasible to devote further time and labor to devising such a scheme for Baptist ministers.

The opinions of laymen also are desired.

E. T. TOMLINSON, *Executive Secretary*,  
Ministers and Missionaries Benefit Board,  
23 East 26th Street, New York City.



#### Our Next Effort

A century has passed since Adoniram Judson began missionary work in Burma. The results of labor during that time among the hill tribes, especially the Karens, have been wonderfully fruitful. These people cherished a remarkable tradition which prepared them to welcome the gospel. They have proven so susceptible to its teachings that vast numbers of them have been led to embrace Christianity. But they are still only a fraction of the entire population — and a fraction that, by reason of old-time prejudices, present social groupings and intellectual characteristics, could do but little to aid in the winning of the people of the land. The battle in Burma for Christianity at the beginning of this second century must center largely around the Burmans.



## The First Violin in a New Town

By Rev. L. G. Clark

THE father, mother and little son arrived in the new town (on one of the Idaho "Projects") on a Wednesday. They put up their tents and became residents of the "City," "sure to be one of the great towns of Idaho very soon"! Before Saturday evening it was found out by the doctor and other leading people that the newcomers had brought with them, among other things, a valuable old *violin* which an uncle had given to the little boy. This fact made the worthy people already residents in this growing town more than glad that these newcomers had decided to locate in their midst. For now, one at least of the things needed most to make life on the frontier more enjoyable was at hand. They had a violin in town. Now they could have a dance. So the doctor and others came to the tent to call upon the people recently arrived, and to talk with them about the violin. With manifest pleasure and "great expectations" it was suggested that the newcomers with their violin go with the rest of the people to the little schoolhouse Saturday evening and have a dance. For this was the first violin in the town and now they could have music for the dance. And the new family was urged to furnish this music. But to the great surprise and disappointment of the doctor and his associates, this man and woman announced that they did not think it would be wise

or right for them to attend the dance Saturday night as they hoped to assist in the organization of a Sunday school there on the following Sunday.

So it came to pass that these people began their public life in this new town, not at the dance but at the Sunday school. A Sunday school missionary (now a Baptist district missionary) was at the schoolhouse that Sunday and led in the organization of a Sunday school. The man who had brought the violin to town, and yet would not play for the dance, was chosen as superintendent of the school. His good wife and a few other Christian workers have helped care for the school since. Preaching services have been provided from time to time, and religious forces have been put in motion that will mean not a little for that community through all its coming history. I have just had the privilege of visiting in the home of the superintendent of this school and of preaching in the schoolhouse to a good congregation. So many come to the new West, who do not have even the excuse of the first violin, and yet give way to the spirit of the place and the time and forget all about the things of the Kingdom, that we almost regard it an act of moral heroism for a man and a woman to choose rather to help establish a Sunday school than to furnish music for the first dance in the new town.







### A Prayer for Light

**A**LMIGHTY and Eternal God, our Heavenly Father, with whom is all light, illumine our souls, we beseech Thee, that we may see with Thy vision, and so be moved with Thy compassion. Thou Divine Master, who didst have pity on the multitudes who were as sheep not having a shepherd, inspire us with Thy spirit that we, beholding the multitudes at home and abroad who have no spiritual guides and no knowledge of the Gospel, may see in them Thy call to service and seek to bring them into Thy fold. Thou Holy Spirit, ever working among men, strengthen us that we may work with Thee for the salvation of all who are without Thy saving light. Be Thou the guardian and guide of those who are in the far and difficult places of labor; and gird them graciously for their labor of love. Be Thou with all missionaries of the cross, all pastors and peoples, all who strive to bring in the kingdom of Thy grace and righteousness among men. Incline the nations to righteousness and peace, O Thou God of infinite mercy, and cause the day of Thy Son's reign to dawn. Be pleased to pardon our offenses, and remember not our transgressions against us. For the sake of Thy Son our Saviour. Amen.



### A Sermon Suggestion

#### GETTING THE BEST OUT OF ONESELF

1. By seeing one's best possible and actual self. Hold up character to the mirror of Jesus.

"O wad some power the giftie gie us,  
To see ourself as ithers see us."

Not that alone, but as Jesus sees us.

2. By getting thorough acquaintance with one's own powers and capacities and limitations. We do not begin to know ourselves and do not try to—some do not want to.

3. By having unbounded faith in God, and a right confidence in self, with God's help; not foolish over-confidence.

4. By cultivating all one's resources; seizing all one's opportunities; never giving up to discouragement; rising superior to obstacles; being a whole man and woman, brave, cheery, hopeful.

5. By being the best to others and getting the best out of others in return; never by harming or envying others or running them down.

6. By living daily in the companionship of Jesus.



### God Makes No Mistakes

There is a machine in the Bank of England which receives sovereigns as a mill receives grain, for the purpose of determining wholesale whether they are of full weight. As they pass through, the machinery, by unerring laws, throws all that are light to one side, and all that are of full weight to another. That process is a silent but solemn parable for me. Founded as it is upon the laws of nature, it affords the most vivid similitude of the certainty which characterizes the judgment of the Great Day. There are no mistakes or partialities to which the light may trust; the only hope lies in being of standard weight before going in.

It may not be your lot to command an army, fight battles, or rule a nation, but in the rebellious and warring regions of your own hearts there are many chances for you to show yourselves as heroic, patriotic, and Christian as the noble Prince who fought and conquered and died hundreds of years ago.

There is no life which in the past has testified to the power and beauty of the gospel but what lives today and shall continue to influence all our future, unfolding life.

There has been no shirking of duty or sluggishness but what has left its impress on us; and, on the other hand, no gift, no act of self-denial which does not still work in us as a beneficent power.— R. S. STORRS.



PART OF PORTUGUESE SUNDAY SCHOOL, CHAPEL AT RIGHT, ARROW POINTING TO THE PASTOR

## Portuguese Work in Fall River

By Rev. Arthur C. Baldwin



**I**T began some years back in house to house work by Rev. F. C. B. Silva, missionary of the State Missionary Society. Then regular Sunday afternoon meetings were held by him in Broadway Chapel of the First Baptist Church. These were attended by men, women, and children. They had no instrument to lead in the music and no other instruction save what the missionary could give them in the preaching service. A number of the men and some women were baptized into the membership of the First Baptist Church through this work.

Then some of our ladies became interested and began to call among the tenements. "Why don't you come down to our Sunday school?" was asked one little girl, "I am sure we should be glad to have you." The child's face brightened. "I should like to. It would be very nice, but"—and the glad look disappeared as she looked down at her feet, "I can't."

Of course she couldn't. She had no shoes. She had no dress suitable to wear. She knew she would be conspicuous among well clad American children. And that was the difficulty among them all. Our ladies found children in plenty, children whose parents came to the mission and wanted their children to learn, but distance and clothes made it impossible. Then the father of this first little girl said to his visitor, "You come up here. You teach them here." He waved his hand about his poor little tenement as he spoke.

"What time shall we come?" was the next question. "Oh, come any time; nine o'clock, ten o'clock, eleven, twelve, any time. Only come and teach the children." This was the report that was brought back to the church. The children were there; the door was open; what should we do? The response was hearty. The next Sunday at three o'clock the school started with nineteen. Very quickly the room became too crowded. Then with the backing of the State Missionary Society a hall was rented and the attendance

went up to forty, sixty and nearly seventy. It has ranged from forty-five to sixty-eight ever since.

The financial part of the work is cared for through the State Missionary Society. They provide the missionary and pay the rent of the hall. But with them the church is in hearty partnership. A Sunday



PORTUGUESE SUNDAY SCHOOL PICNIC

school teacher of long experience with children is at the head of the school. Others from the church work with her. One brother teaches a class of older boys there and also teaches the same boys at the church. They say they want to catch up with the American boys and so go to school twice. On Saturdays, a sewing and manual training class is held among the children. There is regular work among the women also. Last Christmas and the year before, the ladies prepared an elaborate Christmas tree with gifts for every child and something for every family represented in the mission. The difference of appearance and behavior of the children the second year was most marked. They were better dressed. They knew the American games. They could sing and enter into the spirit of it all with a child's abandon as was not possible a year before.

After the first Christmas word was

conveyed to me of the gratitude the parents felt for what had been done for them. They wanted to express it and planned to come to the church prayer meeting the next Thursday evening. It rained that night. Few could come of our own people but some ten Portuguese men were present. Cold and distance could not keep them away. One of them rose during the hour to speak for the rest. In faltering English but with much earnestness he told of their gratitude. I wish I had taken it down as he spoke. He told us something of their poverty and struggle and how the kindness to the children had touched their hearts. He spoke of the wealth of his Father and looked forward to the time when the poor man who was a stranger and the people who were here could be brothers in Christ. He gripped the realities as he spoke and affected us all. That brother, by the way, goes every Sunday to another part of the city and speaks to a company of his countrymen who gather in a tenement home. He is without school training, but the love of Christ stirs him and he holds their respect and attention.

Now a new leader has come to be pastor among them, Dr. Joachim Leite, LL.D.,



DR. JOACHIM LEITE

graduate of the University at Coimbra, who came to Boston last year as a delegate from the Lisbon Geographical Society

to the Fifth International Convention of the Chambers of Commerce. Dr. Leite reads Spanish, Italian, French and English, besides Latin, Greek and Hebrew. He was an ardent Protestant worker in Portugal. He introduced the Y. M. C. A. to his university, and the Boys' Scouts to Portugal. A scientist, a student of political economy and sociology, he had expected to study conditions among his countrymen here. But the needs of the people here so appealed to him that he has decided to remain with us for a while. He has therefore accepted appointment by our

I was glad for that union service. Many Americans present know the Portuguese well as "hands" in the mill as a part of that great company who are with us in the city, running these great mills, filling the poorer parts of town, and presenting added problems to the board of health. But this was the first time, I believe, for many of them to worship with these people; to think of them as one has to think of those who bow beside us and worship the same Saviour.

And here I find a lesson. The need in all this mission work which the new New



PORTUGUESE MOTHERS AND BABIES AT PICNIC

State Missionary Society and for a time, at least, will lead this work in Fall River.

His first Sunday with us witnessed a union service of the Portuguese and Americans in the First Baptist Church addressed by Dr. Leite and Pastor Baldwin. It was a most unusual type of service. Along the front row of pews in that staid old church was a line of Portuguese mothers in their bright shawls and headgear, with their babies with them or on the floor. One little one had its shoes and stockings off. Two others now and then would go forward and solemnly investigate the baptistry. Others were vocal, insistently so, in their contribution to the hour. No one minded. Behind these mothers were the men, poorly dressed, many of them, laboring men, but very attentive. Among them were many young men and boys, and young women too, all having come from one to two miles to be present. Our own congregation was behind them and beside them. Addresses were given in both languages and then I baptized three of them. We have now 35 in our membership.

England demands is the personal touch of the local church. There must be a real partnership between the great state and national missionary societies and the local churches. Neither is adequate alone to the task. The church has too many demands made upon it to properly finance the work or to find the right leaders. The society is too far distant to do much more than send a representative. It is the people of a city, the people who touch elbows with the foreigner in the stores, on the streets, and who direct their work in the mills who must give them the word of Christ as they are giving them everything else. Work at arms' length is never going to do the work of evangelizing.

Through the consecrated touch of one woman and many others who were ready to follow where she led, this church has been brought into the sympathetic relationship of personal service. Three times a week besides Sunday, some of these ladies are in their homes, teaching mothers, telling children stories, teaching children to sew, to cane chairs, to be neat and presentable in personal habits. One good brother

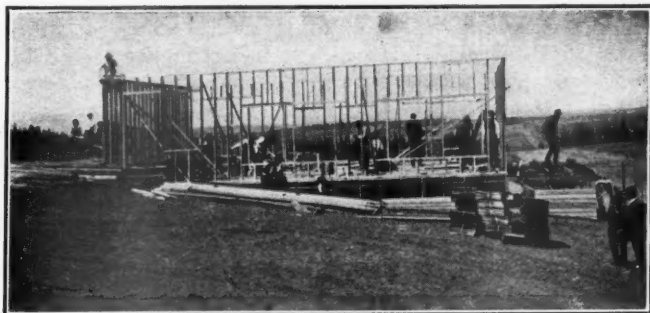


looks after the interests of a company of older boys from their personal habits of cleanliness and their health to their spiritual needs. He has them in his home and goes to them in theirs, though he is a busy man. When they are in trouble, and they often are, they turn to him, and their fathers do also. They come to the

church, though it is a long way, to tell their Christian experience and are baptized into its membership. It is a blessed partnership between the Home Mission Society, the State Missionary Society and the local church that permits Christ's name and Christ's sympathy to be concrete before the new Americans.



This is Rev. Ariel Bellondi's Italian Mission Sunday school in Lawrence. During the great strike and period of rioting Signor Bellondi exercised wide influence among the Italians, saving many of them from following the anarchistic I. W. W. leaders. He has recently baptized many converts, and at Wakefield as well as Lawrence carries on a very successful work, under the direction of the Massachusetts Baptist Missionary Society.



FRONTIER CHURCH BUILDING IN PROCESS

## A Sunday at Gudloor

By Theodore V. Witter of Ramapatnam



RATTLE of wheels and we're off in our good American carriage on a ten-mile drive to Gudloor. But it's not a horse — oh, no! only five half-fed, more than

half-nude Yenadies that draw us at a good paced dog trot along the splendid Government road. The air is fresh and cool and the country about us full of interest. On this side lie large fields of castor-oil plants. On that the "paddy" fields with wild pigeon and other fowl starting up in alarm. Over there a large flock of sheep and goats is quietly browsing. Now we pass by a large Government tank where the rain water is stored against the severe droughts ahead. By and by we have to shun the main road to avoid a washout still unrepaired. A half-mile farther and we catch sight of the relay of coolies who are to haul us the second five miles of our journey. They are younger men, fresh, full of energy, and pull as though it were pure sport. Now we are racing down a decline into a pool where the water fairly reaches the body of the carriage. The coolies, two at the bamboo cross-piece attached to the shafts, and three pushing from behind, encourage one another by alternating choruses of Ho! Ho! He! He! Ha! Ha! and we're through the deep waters in no time.

We left the missionary bungalow in Ramapatnam at two o'clock and it's just four as we near the straggling village of Gudloor. What's that ahead? Just a delegation of boys and girls running out to meet us. We dismount near the chapel to find the meeting in full swing beneath a wide spreading tamarind tree in front of the little whitewashed building. Fully 250 Christians and non-Christians, some of them caste people, have gathered to hear the new converts testify to their faith in Christ and to witness the baptism to follow. We passed under an arch of greens erected in our honor and soon were seated, — Dr.

Farbar, my wife and myself on a native cot covered by a quilt, Mr. Heinrichs on the detached carriage seat. Garlands of flowers were put around our necks.

On every side are villagers. We are almost on the extreme right of the semicircle which converges on the square platform surrounding the tamarind tree.

*Almost*, for beyond us some old village grandmothers, with babes on their hips or else sprawling on the ground, are eyeing us curiously. Behind us and to our right are villagers and in the middle and in front of the semicircle the "pillaloo" are gathered, like a brood of chickens, beneath the watchful eye of the village schoolmaster, in all stages and shades of dress and undress. The left wing of the semicircle has been evidently reserved for the ladies. There they sit, caste and non-caste, with babes in arm, at the breast, or cooing and playing just in front of them. In the foreground — the center of attention — is the square concrete platform about the tamarind tree — the front occupied by our student evangelistic band — the rear by some aged village wiseacres, staff in hand and seated or standing.

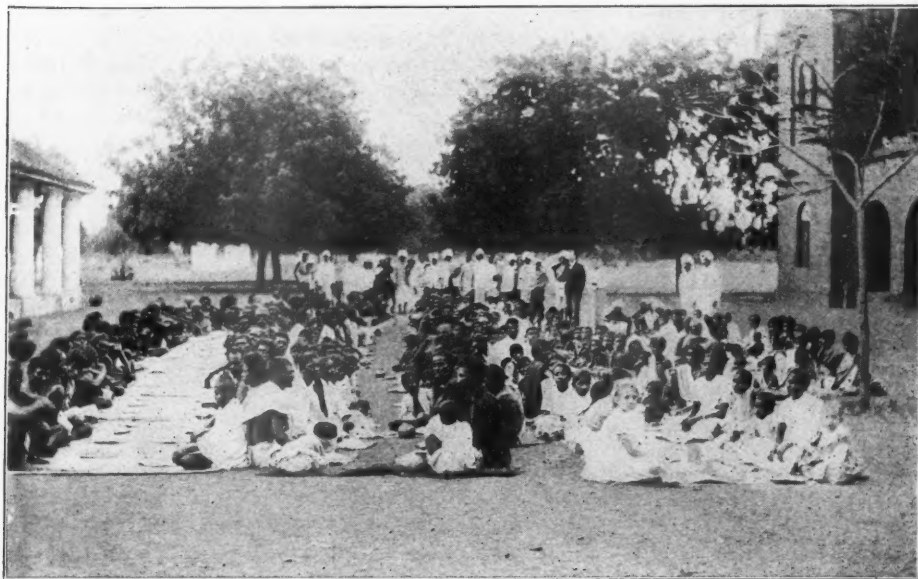
We listen to the examination and confession of the last candidate for baptism — a boy and a very attractive face was his too! After a Telugu hymn Mr. Heinrichs is asked to pray. Right in the midst of his prayer and almost in *our* very midst a Pariah dog fight takes place, but evidently awakens only the mildest interest. "Heinrichs doragaru" then tells of his joy in hearing of the revival of the religious interest in Gudloor and in seeing this flock of his people again and asks if they would not like to hear a word from the missionary visitors. We respond in turn with "Mimmunoo sudadaniki, naku tsala santoshimo." "In seeing you to me there is great joy." Then followed an exposition from the Scriptures by Mr. Heinrichs as to the meaning and implications in living of the ordinance of communion. There followed the most deeply

impressive communion service in which two of us at least have ever participated. For the first time we fully realized that "In Christ there is no East nor West, in Him no North or South. But one great brotherhood of love," etc. — as we break bread and drank of the cup with this dark-skinned people, our brothers and sisters in Christ. It was one of the most joyous yet solemn and meaningful moments of our lives as we consecrated ourselves anew to sacrificial service in behalf of these people for whom He died that they with us might have eternal life. A collection for the poor, and they are always with us out here and as always in evidence, and we started to wind our way through the narrow village streets to the lake where the baptism is to take place.

Nor will we ever forget that baptism in the peaceful bosom of the lake, 'neath the open sky in the quiet of the evening. God's benediction rested upon it in the beauty of the western sky as the sun slowly sank to his rest. When all are assembled on the lake side, Teacher Jacob

reads from the New Testament and gives a brief exposition of the meaning of baptism. Then one by one the twenty converts testify that they are new men in Christ as they walk out to where pastor Narsiah is waiting to bury them beneath the still waters of the lake, are baptized, and slowly return while our evangelistic band and the Christian Indians sing suitable hymns. The converts were all men save for one boy.

Many of the caste-people, including the local chief magistrate, are interested spectators. As the crowd disperses Mr. Heinrichs approaches the friendly magistrate and asks him when the caste people are coming to be baptized also. A very interesting dialogue ensues in the presence of many bystanders. At last the man admits his need of a Saviour — but "caste" is the demon that blocks the way to salvation. Yet we believe that the day is coming when these caste-people will come by families and communities even as in the great ingathering of non-caste Telugus in 1878.



FEEDING FAMINE SUFFERERS AT RAMAPATNAM, SO. INDIA



**Where Our Training School Workers are  
Going**

"It may not be on the mountain's height,  
Or over the stormy sea;  
It may not be at the battle's front  
My Lord will have need of me;  
But if by a still, small voice He calls  
To paths that I do not know,  
I'll answer, 'Dear Lord, with my hand in Thine,  
I'll go where you want me to go.'"

**T**HE definite surrender of a life to Christian service does not find its culmination in the closing days of the Training School. "Commencement" is truly a significant word to employ in forecasting the future life of the graduates of the various classes as they have gone forth to serve their Master under various auspices. Gladly, even joyously, many of them have accepted the work that has been proffered them, feeling that He who called them into His definite service will lead them in His paths and use them where He will for the glory of His great name. It is a matter of great interest to the members of the graduating class and to their friends to know where the future field of action may be located. It was not possible to make a public statement of the appointments previous to the commencement season. Not all appointments can be definitely announced at the present time, but a number are reasonably certain.

Of the class of 1913, graduated on June 17, Annie Amundsen, of Litchfield, North Dakota, will work with Norwegians in Western Washington in cooperation with the State Convention. Albertine D. Bischoff, of Toledo, Ohio, will go to Porto Rico as a missionary. Alice A. Cushing, Allston, Mass., will find her field of labor among the same interesting people in Boston. Ida M. Easley, Indianapolis, Indiana, returned to her home church to

be an assistant to her pastor, Dr. F. A. Taylor.

Clara O. Hill, Cambridge, Idaho, will act as a general missionary in Idaho, while Mrs. Julea Horvath, Budapest, Hungary, is striving to reach the Hungarian women and children in her daily ministrations in Hammond, Indiana. Lydia Huber, Carlsbad, New Mexico, after spending a part of the summer months in the Vacation Bible Schools in New York City, goes to Porto Rico as a missionary.

A. Myrtle Jameson, Buffalo, New York, will succeed Leith R. Rice in the Italian work at Barre, Vermont; Miss Rice is to be transferred to Southern California among Spanish-speaking people.

Chicago will have the services of Jennie Loshbough, who will act under the direction of the Baptist Executive Council on the west side of the city. Dagny E. Petersen, Seattle, Washington, will work with the Danish churches of Seattle and vicinity in cooperation with the State Convention. Ada May Posegate, New Vienna, Ohio, finds her field of labor among foreigners at Youngstown, within the boundaries of her own state.

Myrtie E. Rayner, Plainwell, Michigan, is to be the assistant of Abigail E. Johnson, at Sunlight Mission, on the first mesa. Polacca, Arizona. Florence Reckard, Brooklyn Center, Minnesota, will work as a general missionary at Deadwood and Lead, South Dakota. Margaret Renshaw, Carmi, Illinois, goes to Ciego de Avila, Cuba, to fill the vacancy in the schools caused by the resignation of Olive E. Jeffrey. Amelia Scott, New Lisbon, Wisconsin, enters upon work in Kansas City, Kansas, in cooperation with the City Mission Society. Emma Steinberg, Le



Sueur, Minnesota, will begin her work in Boston, October first, among German women and children. Grace H. Thompson, El Centro, California, is looking forward with great pleasure to working in our Chinese kindergarten in Oakland, California. Olive A. Warren, Boone, Iowa, will act as girls' matron in Benedict College, Columbia, South Carolina. Ida Wafflard, Highland, Illinois, will enter the Crow Indian School at Lodge Grass, Montana, to fill the vacancy made by the resignation of Maud W. Edwards.

Carrieth C. Olson, Morgan Park, Illinois, is happy in her appointment to the Norwegian Baptist Church in Minneapolis, Minnesota. Victoria Wikman, St. Cloud, Minnesota, turns her face to sunny Mexico to work in Puebla, and Frances A. Shaw, Walden, New York, is to work with Edna Oden at Wyola, Montana.

Velva V. Brown, Oakland, California, enters college at Ottawa, Kansas, and Katie E. Gates, Riverside, California, is a member of the freshman class in Shepherd Hall, Denison University, Granville, Ohio.

These young women carry with them the earnest prayers and cordial good wishes of the board of the Woman's American Baptist Home Mission Society, and a great host of friends who will follow their

work on these various fields with deepest interest.

"For those who go, Lord, blessed days  
Of song and service, prayer and praise;  
The strength to labor, and the grace  
To meet each care with smiling face.  
Thy faithful friendship may they know;  
Thy blessing, Lord, on those who go."

---

*Let our aim for this year be a weekly offering from every woman to her circle.*

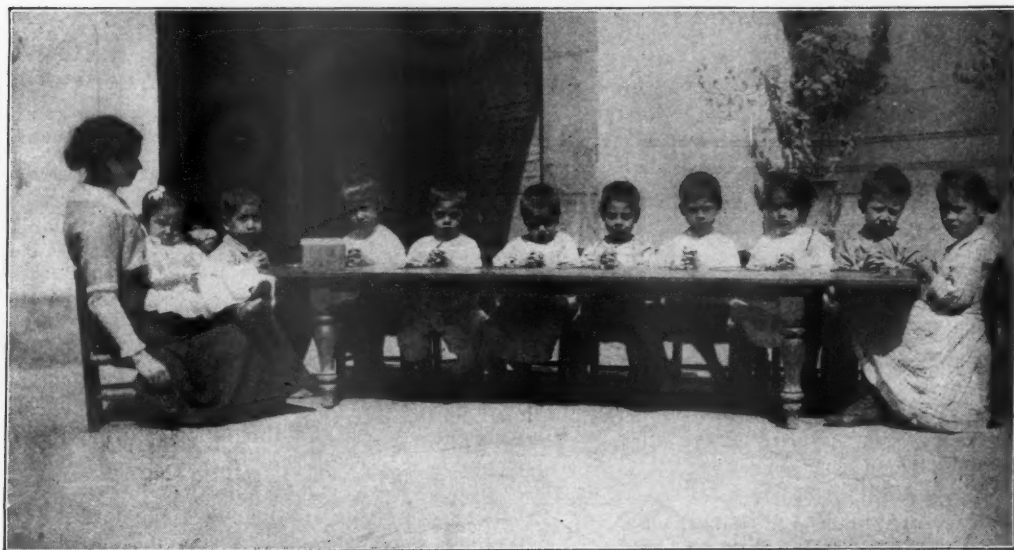
---

#### Other Appointments

Martha J. Ames has been released from the cares of the Baptist Chinese School that she may give her entire time to missionary work and visiting in the homes of the people in Chinatown, San Francisco.

Lillah L. Kirby, 1912 B. M. T. S., after a year in the primary department in Mather Industrial School, has been transferred to our kindergarten school in Puebla, Mexico. Miss Kirby's faithfulness to duty and enthusiasm in kindergarten work guarantees her success.

Following the resignation of Miss Kinsman, vice-president of Mather, Carrie A. Hunt (1906) has been appointed acting principal. Much needed repairs to both the exterior and interior of the buildings are in progress, and a number of improvements have been made that will add to the



A KINDERGARTEN CLASS IN PUEBLA, MEXICO

comfort of teachers and pupils and to the general attractiveness of the school property.

Toilet articles for rooms, dresser scarfs, sash curtains, towels, pictures, rugs and various useful gifts will be acceptable to the acting principal and her corps of assistants. Young woman's organizations may find an outlet for missionary ardor and suppressed energy in supplying these needs.

Rose Anstey (1912) enters Benedict College, Columbia, South Carolina, as boys' matron under appointment of the board.

The Misses Matthew, who have done such efficient work in Novinger, Missouri, among mining people, have been appointed to similar service in Walsenburg, Colorado. While the separation from those who have grown very dear to them causes sorrow in the hearts of the faithful missionaries, yet the greater need of the new field appeals to their desire to be in the place of greatest service.

Dorothea E. DeLong, whose field was Eastern Washington, has been transferred to San Francisco to work in connection with the "Mission Church." Miss DeLong has been a force for righteousness in her former extensive field.

Anna M. Sturmer, whose service among Italians of Utica has been notable for its efficiency, will spend three months in Eastern New York in the interest of the young woman's work.

Dora M. Larson (1912) will enter the ranks of the city missionaries in Kansas City, Missouri.

Miss Amy Purcell, of Oregon, has been appointed to Seattle, Washington, to be associated with Miss Fife in work for the Japanese.

Georgina Stafverfeldt (1908) will act as church visitor and pastor's assistant in connection with the Swedish Baptist Church, Des Moines, Iowa.

Miss May Morey, as the appointee of the board, will conduct a work for women and children with Aiken Institute, West Side, Chicago, as the center of her operations.

An addition to the force of missionaries among Spanish-speaking people of Los Angeles is Miss Hallie F. Embree.

Mrs. S. A. Ewing will be associated with

Shaw University, Raleigh, North Carolina, as a teacher in the Woman's Industrial Department.

Not even the National Training School at Washington is free from the invasions of Cupid. Miss Joyce Williams, Miss Peck's assistant in the missionary training department, was married to Rev. Ton Evans on June 30. Florence Walters (1912) was appointed to succeed Miss Williams in this large and growing school for young colored women.

Miss Lucy Hammond, of Lincoln, Nebraska, has been appointed by the board, in cooperation with the American Baptist Home Mission Society, to open a Department of Domestic Science in Benedict College, Columbia, South Carolina.

---

*The policy of urging the constituency to raise in full and send in to headquarters the quarterly apportionments due by July 1, October 1, December 1, and March 31 was adopted by the Board, April 1.*

---

#### WITH THE CHILDREN IN MATHER INDUSTRIAL SCHOOL

The first year of my missionary experience concluded in May. I have had the first and second grades in the Mather Industrial School at Beaufort, South Carolina. During the year there were forty-three enrolled. On bright days there was an average attendance of thirty-eight or forty, while on rainy days an average of fifteen.

The problem in my grade was due to the difference in age and home training of the children. In the same classes there were pupils from three years of age to eighteen. In some cases there were four and five children from the same family doing the same kind of work. There were two types of children among them. Two thirds of the number were day pupils. They lived in the vicinity and came from very poor homes. Many of them were the old-fashioned two and three-room log cabins or rude shacks. The furniture was usually homemade. The sleeping apartments for the children were the lofts of the cabins, reached by means of a ladder. The parents were almost all very ignorant.

Many could not even write their own names. The other type was the children who were boarders. They came from better homes with some educational advantages back of them.

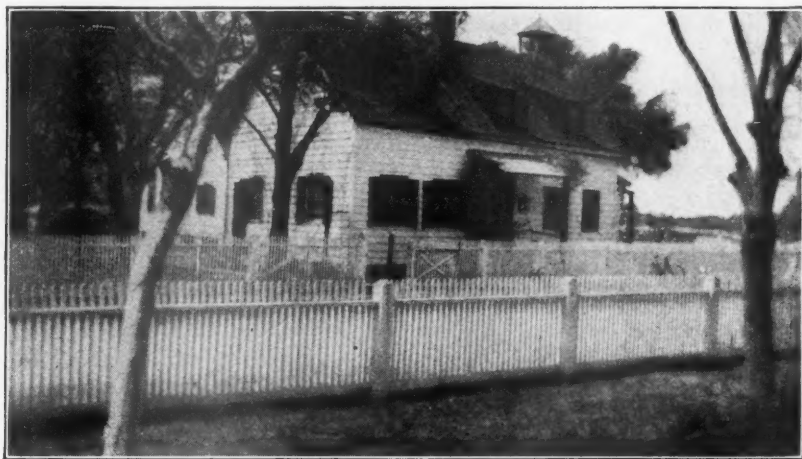
The work in the school has been the regular first and second grade studies. Bible and temperance stories also formed an important part of the work. One afternoon after I had told the story of the Good Shepherd, one bright-eyed little girl said, "I love the Good Shepherd. He loves me. We would not go away from Him."

My other assigned work was a mending class three evenings a week. After a girl

#### RETROSPECT OF THE YEAR AT BACONE, OKLAHOMA

The past year in some respects has been the best year in the history of Bacone College. The attendance during the entire year has been greater, fewer students have dropped out, and a larger number stayed for Commencement. In other years we have closed the year with only a small number of the students who were here at the beginning of the term, but this year there have been but few changes and we closed with eleven more girls in the dormitory than we have had at Commencement time any other year.

Nearly every student plans to come back,



ANNEX AT MATHER INDUSTRIAL, BEAUFORT, S. C.

had finished her mending, she was allowed to make something in raffia and reed work. This hour was spent in singing as well as work. Their beautiful southern folksongs, or "spirituals" as they call them, were always an inspiration to all. Two evenings a week I was in charge of study hall. On Sunday I had a class of twenty-three girls. All became Christians before the end of the year. I assisted in the music for Christian Endeavor and in the chorus work. There were a number of other devotional meetings throughout the year in which I had a part. Although the year has been full, and there have been many problems, I love the colored people, and am thankful for this year's experience. — LILLAH L. KIRBY.

and present indications are that we will have room for but four new girls when September comes. Our greatest need here is *more room*. I think there has been growth and improvement of a lasting quality this year. Some girls who came last September were so wild we could not keep them, and they went away before Christmas. Each year brings us a few of that kind, so wild and bad that we can not do much for them, but the greater number have been very good.

Two years ago Grace was converted and went home a changed girl. Last year we had to send her home early in the year and would not let her return. On the first day this year she telephoned to see if we would let her come back. We promised

to give her another trial, so she came and has improved very much indeed in many respects.

In March we had Rev. H. H. Treat from western Oklahoma with us for ten days in special meetings, and many of the boys and girls found the Saviour. Twenty of them united with our church here at Bacone, while some have joined other churches.

The year closed with a good spirit among the students, and I believe the work done this year has been helpful to all. We can never tell what to expect in this work as one year differs very greatly from another, and yet there is always the hope of being able to touch other lives for good, and so we go on, knowing that back of us, round about us and over us is God, who knows all about it. — MINA B. MORFORD.



#### THE DAWNING OF A BETTER DAY FOR THE CROW INDIANS

The work among the Indians at Wyola, Montana, is not a rapid work, but one that gradually advances. The services have been well attended all the year. The Word of God has been listened to eagerly and the Crow songs sung with enthusiasm. During Christmas week when special services were held, six of our educated young people requested us to pray for them.

At one of our services several months ago an old Indian woman who has been sick for some time came into the Jesus road. She is going to be baptized as soon as she is stronger. A marvelous change has taken place in this family, for where the missionary was never wanted before, she now receives a cordial welcome.

There have been several deaths in the district. One young mother lost her

baby boy only a year old. She felt very sad and came to me the next day. She said, "My baby has gone to Jesus. I want to go soon and see him. What does 'suffer little children to come unto me' mean?" I explained the meaning and she went away happier and is going to live for her Master so she may meet her little boy.

One of our beginners in school went home one day and said, "Mamma, what does 'live for Jesus every day' mean?" We



INDIAN CHILDREN AT CARSON

had been singing these words in one of our hymns. The mother explained the meaning to the little girl. When they came to the mission she told me of the question and it gave me an opportunity to speak of Christ.

Seemingly we have had little definite results from our work, but many of the Indians are thinking of the better way, and we feel that some of them are near the kingdom.

Sorrow came to our mission in March when Miss Sim had to give up the work on account of ill health. She was loved by all and is greatly missed. Miss Frances



Shaw will come to Wyola and take up the work in the fall. — EDNA ODEN.

---

*Do not forget the missionaries are waiting for their salaries.*

---

#### A PRACTICAL APPLICATION OF TRAINING SCHOOL PRINCIPLES

A very interesting thing happened here at our house one day when Miss Noyes and Mrs. Schulte entertained their classes



BOYS' CLUB IN CENTRAL PARK, NEW YORK

with a party. Most of the girls had never been out here, and they could not quite get over the size of the house. Several of the girls said in almost the same breath, "Oh, if I lived here, I would never go out on the street!" while still others thought it very much like being in the country, because we had a whole house instead of one or two dark rooms. To be sure, we have a whole house, but it is full to running over, and we could not quite see their likeness to the country. Some of the girls had never seen a bathroom.

The class work this year has been very

much interrupted, owing to alterations which are being made in our building. However, they have been more regularly attended and the children have been far better in behavior than ever before.

The children in the cooking and housekeeping class have taken away many lessons besides that in cooking. The very best thing I have to say about that department is that our desire of the past two years is to be fulfilled and we will have a beautifully clean, light room, with an individual equipment for twelve girls. We are going to teach cleanliness in personal appearance as well as in housekeeping, for of course no one will want to come to our lovely room with soiled hands and face or untidy hair. After the food is prepared, we serve it. It is difficult sometimes to get the girls to try new things, yet most of them have enjoyed that part of the work very much.

We made a departure in our sewing school from past years which has worked beautifully. Our girls have to be the little mothers and bring the babies with them, so this year we decided to have a kindergarten, or nursery. We found some playthings for the tiny babies, and the teacher told stories or played with the older ones. I am sure that

this department was the most popular some of the time, and strange to say, some small girls that did not have big sisters found out about it and came too. We had from twenty to forty little people all the year.

The visiting in the homes has been a real joy in most instances, in spite of the fact that nearly the only language spoken has been that of love and the smile, but as the mothers have gripped my hands, I have been glad that I could speak that universal language.

One day when calling on two of my girls I was somewhat amused and pleased. They asked their little three-year-old

brother who I was, and he said, "Jesus, love me," meaning a teacher from the Sunday school. He had come to Miss Noyes' beginners' department, where that song is a general favorite, and whenever the girls came to any of the classes, he wanted to go where "Jesus love me."

A group of girls in whom we have all been most interested and who seemed most promising were taken away from us by the Catholics. The parents also had been interested, but when the priests threatened them, that was the end, or so it seems; but I cannot feel that they are lost to us. I never taught a class of girls who were more interested. They grasped the truths of the lessons and applied them so quickly and were so responsive to the influence of the church. Now, whenever I chance to meet them, they will say, "Oh, Miss Bennett, I'd like to come, but I don't dare!" These girls all asked for Bibles before Christmas, and after much careful thought and prayer, we gave them each one, which they read every day and brought to Sunday school each Sunday. — ELLA BENNETT, *New York City*.

---

*The use of monthly envelopes, which may be procured from headquarters upon request, postage only being required, is strongly emphasized.*

---

#### EVIDENCES OF GROWTH IN WESTERN PENNSYLVANIA

My time is largely spent in visiting in the homes of the Slavish, German and Hungarian children who attend our mission schools, because I speak those languages. Often sick mothers or children have to be taken to doctors or hospitals, sometimes a meal is cooked or children cleaned up and taken out for fresh air. The people are reminded to attend our services and to have their children regularly come to our mission schools, where they may learn both physical and spiritual lessons.

My constant Sunday afternoon work is to go after the Sunday-school classes at the different homes, to help the people get ready to go to our fine Young People's meeting at Rankin Mission, where they hear the gospel in the English and foreign languages. We have homes in Rankin

and Homestead from which the children have attended our mission school for years, and now the parents are beginning to come regularly to church.

Our Hungarian church membership is not growing very fast, because the people are coming and going all the time, but the good influence of the church is spreading. In February, our Hungarian pastor left, but we are going on courageously. The members are active, and especially in the summer months bring the gospel to many of their own people through the street meetings.

The father in a Hungarian home became converted recently and was baptized. His wife is a Jew and was formerly a great persecutor, but now she attends our services and lets the children go to Sunday school. Please pray that she may soon accept Christ. — AMALIA PAULINIY.



#### AMONG THE MINING REGIONS OF WEST VIRGINIA

These are very warm days in our little mountain state, and it makes one feel like being out in the woods picnicking. That is what our mission circles, bands and Sunday-school classes have been doing for the past few weeks, and what delightful times we have had together in God's out of doors, singing praises to Him. How near we have been drawn to the Master and to each other!

Up to the present our work has prospered, and we feel that God has blessed us, by the interest the people show in missions. The little ones in our mission bands are anxious to sew and make things to raise money for sending the gospel to those who have never heard of Jesus. We have three mission bands.

Miss Harriet Cooper spent a few days on our field last week, and her helpful talks and words of encouragement as she spoke to our circles and bands have helped us much.

Visiting in the homes is one part of the work which I enjoy, for one can get closer to the people and have a better opportunity to talk to them about being Christians. In one of the homes where I often call, the mother is a widow. Her husband was killed in the mine, leaving her with several

little ones to care for. How my heart aches for them! The oldest girl, who is about fifteen, works and gives her money to the mother. One of the youngest children asked me to take her home, as she would like to live with me. I told her I was not at home long enough to care for her. She said she would take care of my house if I would let her. It is sad to think of the many little ones who lose their fathers in the mines. — MELISSA A. PERRY.

---

*Quarterly payments into our treasury will prevent borrowing money and save a large sum spent annually in the payment of interest.*

---

WITH SWEDISH YOUNG WOMEN IN NEW YORK CITY

It is very hard to give a satisfactory report at this time, as it takes one several months to begin to know a little bit about the people, especially where they are so scattered. Some one asked me the other day how large a field I had, and when they were told that we have members in Manhattan, Hoboken, Jersey City, Long Island and several other small places, they exclaimed, "Why, how can you do it?" It is just that which I have been trying to find out these six months — how to do it. There must be some kind of system in order to carry on the work in the best possible way.

The work among the young women has been very encouraging. We have an organized society that is a power for good, and into this society we have had the privilege of welcoming several young women during the winter who otherwise seemingly would have been lost to us.

The time has passed when we can reach the masses, especially here in New York, but we can reach them one by one by having this organization to which we can welcome them. During the winter I met a young woman who had once been a member of our church, but who had drifted away because, as she said, "No one cared for me." She opened her heart and told me her story, after which I told her the old, old story that is so old and yet so new, of that love that never faileth, and of the One who is willing to receive every one who comes to Him. She came and

found peace and joy in her Master. Looking into my face, she said, "Some one cares, after all."

I have charge of the beginners' department in Sunday school, and it is such a joy to work with the little ones. We had an Easter program, and in connection with that ten were promoted from the beginners' to the primary department. This was something new here, but they all seemed to think that it was a good thing, and we are hoping and praying that some day our Sunday school will be at its very best. We cannot expect a large Sunday school, as so many of our families do not live in the city, but we can expect a good one.

During the winter I held an industrial school. The children enjoyed listening to the Bible stories, but did not care very much for the work. I suppose the reason is that they are taught sewing in the home, and therefore despise it when they come to sewing school. However, mothers tell me that their children talk about what they have heard and in this way we are lead up to the subject about which we really want to talk.

Some of our experiences are very sad. Conditions are found which almost break my heart, but the thought that God knows comforts me, and in spite of it all, I am happy, happy that I am His child, and happy that I am permitted to be in His service in this large city with all its attendant needs. — JENNIE JERF.



AMONG THE ITALIANS OF LAWRENCE, MASSACHUSETTS

Miss Nichols, who has been on the field among Italians in Lawrence for some months, reports many bright and interesting items regarding the people she has grown to love. Her chief joy is in her calling upon the mothers and she has made many friends among the sons and daughters of sunny Italy. We quote from her letter:

Mrs. C. is a fine Italian woman. Her house is very neat and clean. Sonny failed to come to Sunday school, so the missionary went to see why. The sisters had called and told the dear woman that we did not believe in the Virgin Mary or God. "I love-a God, I want-a my chilens to love-a Him. If you no love-a God, I

can't send you my boy." A Christian Italian woman was calling with me that day, and I was glad of it. She told in Italian how dearly we loved God, and in what way we loved Mary. "A' right," she said. The Bible was read to her. We left one with her. Oh, how she loves to read it! "I can't read-a fast, too much good. I read-a dat Jesus say we mustn't be mad on any one. I was-a mad on my law brother long time. I take-a my hat, go to my law brother and say him, 'I no mad cause Jesus say it's wrong.' Oh, nice-a book!" She is a delicate woman, and cannot go to church, but never fails to read her Bible and pray.

Last Sunday our children from the Bible class went to the First Church Sunday school to recite verses and answer questions. In this class we are preparing the children to become Christians. Some of the children from this class will soon be baptized. It will be the first time that Italian children have become church members. They are anxious to know the Bible. Tony said, "I want to learn a lot of Bible verses, so when I am a man I will know almost all the Bible." His aim is very good. They like to find the verses themselves, and then show how much they know. Matthew 19:14 is one of our favorite verses.

A few Saturdays ago we took our Haverhill children for a picnic. While they were eating, we told of Jesus feeding the five thousand. After the story ended, one girl said, "I know that. The priest told us that, but you didn't finish it." I asked for the rest of the story as the priest told it. She went on to say that every one who touched the fragments lost one finger, then two, and so on. That is how much the priest knew about it. So many times the innocent children tell me those things that spoil the beauty of the lesson. This child may have mixed two stories together. They often tell me that Jesus was an Italian. When those things come up, I thank the Lord for the Bible that rights all wrongs.

I have found these people eager to learn the Word. They have been very frank in expressing their opinions. That so often opens up a way for the Truth. Many Bibles have been given away. — LYDIA NICHOLS.

#### MINISTERING TO THE GERMAN CHILDREN IN BROOKLYN, NEW YORK

God's promises to His children often come to us with a new meaning, and He is constantly fulfilling them in our lives at just such times as we need them most. "As thy day so shall thy strength be" has become more precious to me during the past year than ever before, and in sorrow He has abundantly comforted.

The love of little children is very precious to me. As I was one day visiting some of these little ones, a curlyheaded boy of three with large brown eyes wished to give me a present, so he drew something on a piece of paper and handing it to me said, "Me dive woo a twistmas twee." His face beamed and those big eyes just sparkled with joy as I took the "twistmas twee" which his imagination had produced.

On June 5th, the Eighty-fourth Anniversary Day Parade of all Sunday schools in Brooklyn took place. This is a unique celebration, and a day long looked for by all. The weather was ideal. Each school was represented and every one joined in the march after a short devotional exercise had been held in the Sunday school room. Banners, floats, class pennants, and Maypoles were in great evidence, and every department of the Sunday school carried out some special array of color scheme or decoration. Our school was very enthusiastic about the German Zeppelin airship which headed the procession. It was mounted on wheels and drawn by a number of older boys. In it were seated a number of little girls from the primary department with their dolls. Over 20,000 children were in our section of the parade, while the crowd of spectators, packed in every street and avenue, far exceeded this number. After the parade, the children were served with ice cream by their respective schools.

During the warm summer days the sermon illustrated by means of the stereopticon is a great attraction, and draws a large number of children to the Sunday evening services. Young and old enjoy the pictures. One little girl who had heard much about the moving pictures from playmates who were allowed to go begged so insistently of her mother to take her to see them that she was promised a



visit to our pictures when the warm days should come. She came and was delighted with the beautiful Bible views and now she will not miss a Sunday evening service. This is an excellent way to give children an appreciation of good pictures.

With the hot summer days also came the out-door picnics and seaside visits. It was a great pleasure to take the children to seashore and country, and to see their keen delight in God's wonderful out of doors. One boy who saw a cow milked on the farm did not want to eat any breakfast the next morning because he found out that that milk would be used for the children's breakfast. When asked what kind of milk he wanted, he said, "The kind my mamma gets in bottles from the milkman, and she keeps it in the ice box." Together with Miss Emily Andersen, I had the pleasure of making twenty-four of these little ones happy by taking them to the country for one week and caring for them while there. — MARIE L. GROENIG.

#### SUMMARY OF CHINESE WORK IN SEATTLE

The work among the Chinese in Seattle is progressing, although we are still without a pastor.

During the past year we have put in the regular Baptist graded work in our Sunday school, and are seeing good results from it. We are putting emphasis, for the present, on prompt attendance and on memory work. In Sunday school there is a beginners' class of Chinese tots born since I came to Seattle. They have a brand new kindergarten table, a gift from an American Baptist man in the city, and little red chairs. The very first Sunday school song they will know is the old one — "Love Him, love Him, all ye little children, God is love, God is love." I am obliged to have charge of this class myself just now until the little people become familiar with other Americans, for if Miss Skiff is even called from the room for a moment, the beginners' class with one accord lifts up its voice and weeps until she returns.

In the home work, the women have never responded to the Bible teaching and the English lessons as they have this year. They are making good progress in the English, both in reading and speaking.

There have been some conversions during the past year, and two baptisms.

One of the women whom I taught died a short time ago of cancer. She left five little children. She had asked many questions about the Christian religion, but had not, I thought, brought herself to yield to it. I was not present at her death, but shortly before it occurred, she told her family that she knew the teaching Miss Skiff gave was true, and she had believed



A CHRISTIAN CHINESE WOMAN IN SEATTLE

it in her heart a long time, and that if she had it to do over again she would have been baptized too, so people would know she believed.

In January we organized the Chinese Woman's Baptist Home and Foreign Mission Circle, with thirty members. I am enclosing a photograph of one of the members who is trying to live a Christian life and is anxious to have her two little boys learn how to become Christians while they are young. She says, "Bad boy, by'm by bad man; good boy, by'm by good man." While she does not express it according to Proverbs, she has the idea.

Just now I am specially interested in a little bound-foot mother who pities me because of my great ignorance. She can read a very little in Chinese, and she says she has read for herself that every country has its own god; she is very sorry I do not know more about the gods. I shall pray for her, love her, serve her, until her pity is lost in affection, and somehow, God will open her eyes to His presence. She reminds me somewhat of another dear little Chinese woman who at one period of our acquaintance would have nothing to do with me except to call me names. Her English was limited, but expressive. Now she always calls me "sistah" (sister), and wants to give me a present every time I go to her house. She kneels in prayer with me, and we have communion together at the Lord's table. He is a living God who can so change the heart. — JANE M. SKIFF.



#### AGGRESSIVE WORK IN KANSAS CITY, KANSAS

An advisory board has just been selected for this Bethel work. Three members have been appointed from the Kansas City, Kansas, Baptist Missionary Society, three women from the Missionary Union of Kansas City, Kansas, while Mr. C. B. Hewlette, president of the City Mission Society, Rev. Ray E. York and myself

are members *ex-officio*. This makes a board of nine, five men and four women. The men and women who have been chosen are all persons of discretion and experience, who are deeply interested in our work. Four committees have been appointed who will have the oversight of various phases of our work, and I feel that we are exceedingly fortunate in securing the services of these persons.

Another cause for rejoicing was the opening of our daily vacation Bible School at the Bethel. The people of Kansas City, Missouri, made it possible for us to have four teachers, including myself, for the six weeks. They permitted us to select our own helpers, and we brought from St. Louis a man who is able to speak the Croatian language, and he had charge of the work with the boys. It was my aim to get from him a good start in my study of the Croatian language as well as a great deal of knowledge of the Croatian people which it is hard for an American girl to get without help from a Croatian. Mr. Sixta is himself a Bohemian, a member of a German Baptist church in St. Louis. He has traveled in Croatia and speaks four languages fluently. His wife is a Croatian woman. We were very fortunate in having his services for this period. — NATHANA CLYDE.

## ✠ THE WORKERS' DEPARTMENT ✠

### Mission Study Program

#### SUNLIGHT MISSION

(REFERENCE: BOOKLET, "SUNLIGHT MISSION")

1. Bible Lesson. Psalm 91.
2. Prayer.
3. Song. Sunlight in My Soul Today.
4. Sketch. Establishment of Sunlight Mission.  
"God's Light on the Mountain." (pp. 4, 5);  
"To Keam's Cañon and Sunlight Mission."  
(pp. 5-11.)  
"Coming of the Missionaries." (pp. 12, 53, 54.)
5. Talk. Hopi Life and Customs.  
"The People." (pp. 8, 9, 11, 13-16.)  
"Customs and Superstitions." (pp. 16, 28, 39, 51, 52.)
6. Reading. The Dying Indian Girl.
7. Glimpses of the Field.  
"Missionary Experiences." (pp. 28-32, 42-44, 47, 48.)  
"Go-te-bo's Letter." (pp. 32-39.)  
"Methods of Work." (p. 49.)  
"Some of the Results." (pp. 39-41, 44-46, 49, 53.)
8. Reading. Sisters.

### PUBLICATIONS

Sunlight Mission (booklet) . . . . .	15c
Sisters (poem) . . . . .	1c
The Dying Indian Girl (poem) . . . . .	1c
Hopi Red-Headed Man (poem) . . . . .	1c
One Little Injun (monologue) . . . . .	2c
Card Sketch of Missionaries . . . . .	Free
Postcards, per doz. . . . .	20c

Woman's American Baptist Home Mission Society  
2969 Vernon Ave., Chicago, Ill.



### A Suggestion

Why not use MISSIONS as this society used their magazine? We clipped the following from the Home Mission Monthly:

### A CONTEST

Our society has been so often helped by things in the HOME MISSION MONTHLY

that I inclose a program of our last meeting. It was different from any we have ever had. "Do we read the magazines as we should?" Well, we did this month. We were impatient for the magazine to come, and how we studied! We had a contest on the contents of the HOME MISSION MONTHLY for October, using only such parts as related to the Mormons. There were two leaders, who chose sides the month previous, as in the old-time spelling school. Then we sent to the Board for extra copies of the October magazine for those who were not subscribers. About thirty copies were distributed. Each person on the side that missed the most questions paid five cents to the Secretary of Literature to be used for literature. Over fifty questions were asked. At the close the score stood eight to seven. Both leaders were still at the head and without doubt "knew it all." Many took part who were not members and we gained two new members and hope to get some new subscribers.

It was interesting and exciting as well as instructive, and we all said, "Let's have another contest some time."

---

*Are you using monthly envelopes in your society?*

---

#### Why Mission Study?

1. Because mission study deals with living questions.
2. Because world issues demand intensive thought.
3. Because woman is a power in solving world problems.
4. Because national reforms have resulted from her stick-to-itiveness.
5. Because mission study stimulates to increased efforts.
6. Because mission study awakens interest in social and industrial conditions.
7. Because study is the adequate method of saturating ourselves with the facts of the great present day needs.
8. Because mission study makes the student see more clearly "the great crowd in every part of the world yearning after God, piteously, pathetically, most often speechlessly, yearning after Him.

#### Attention!

Rev. G. A. Learn, superintendent of the Kodiak Baptist Orphanage on Wood Island, once more calls attention to the explicit directions given from time to time regarding shipment of goods to him.

He says:

Barrels and boxes for Alaska should be marked "Donated Clothing," or whatever the contents may be, and should be addressed

Kodiak Baptist Orphanage,  
Kodiak, Alaska.  
care Alaska Coast Co.  
Seattle, Wash.  
"Donated Clothing."

I have the assurance of the freight agents of the Alaska Coast Co. that things marked "Donated" will be "Dead headed." There is no advantage in sending things in care of Mrs. Foster, for she has not the time to repack the barrels, so that they come to us in the original condition from the point of shipment. Then, too, if the Alaska Coast Co. will "dead head" them, whatever we find in the barrels that is of no use to us we can give to the natives.



#### Prayer Calendar for September

The names of the missionaries of the Woman's American Baptist Missionary Society occur on their respective birthday dates.

September 7. — MISS ANNA M. BARKLEY, missionary in Santiago, Cuba. MRS. B. C. MEBANE, missionary among Negroes, Portsmouth, Va.

September 10. — MISS LILLIE R. CORWIN, missionary among Indians, Stewart, Nevada.

September 11. — MISS ELISE HUENI, missionary among Germans, West Hoboken, N. J.

September 12. — MISS GERTRUDE MITHOFF, missionary among Indians at Saddle Mountain, Okla.

September 14. — MISS BERTHA KOCH, missionary among Germans, Chicago.

September 15. — MISS NELLE MORGAN, general missionary, Cheyenne, Wyoming.

September 19. — MRS. HELEN WARING CONWELL, missionary in Mexico City, Mexico.

September 22. — MISS JULIA WATSON, missionary among Negroes, Columbia, S. C.

September 24. — MISS MINNIE PENNOYER, city missionary in Kansas City, Kansas.

September 25. — MISS MERCEDES GRANE, missionary in Palma Soriano, Cuba.

September 26. — MISS JOANNA P. MOORE, missionary among Negroes, Chicago, Ill.

September 27. — MISS JENNIE L. PECK, Dean of Missionary Department of National Training School for Women and Girls, Washington, D. C. MISS FREADA KOEGER, missionary among Italians, New York City, New York.

September 30. — MRS. JANIE P. DUGGAN, missionary among Mexicans in San Diego, Cal.

October 6. — MISS FLORENCE WALTER, teacher, Selma University, Selma, Alabama.



### A Two-Unit Church Plan

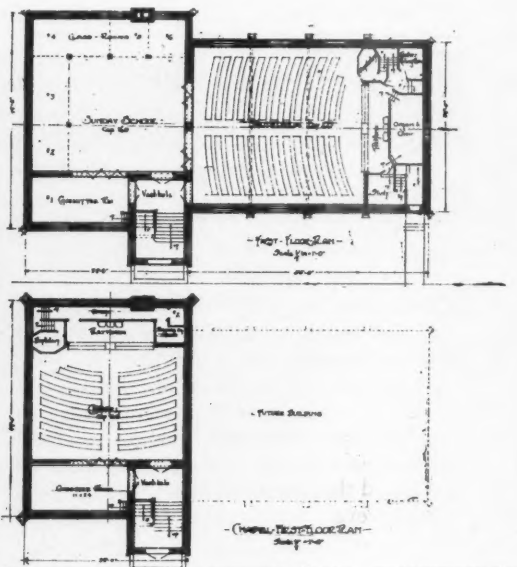
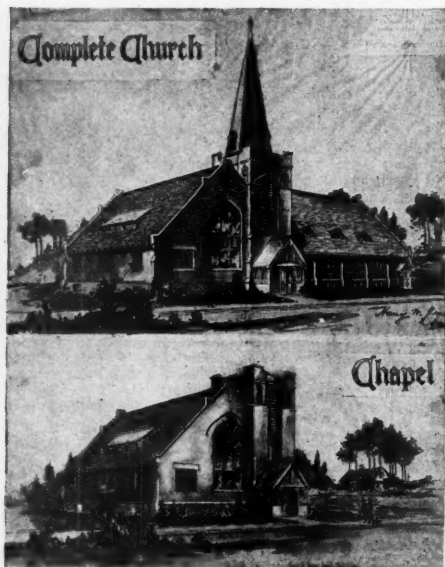
BY HARRY W. JONES

The two-unit church shown was drawn for the Executive Council of the Chicago City Missions as a suggestive plan for a church desiring to build the two units at separate times; the Chapel being planned with pews, baptistry and pulpit platform for present uses, these to be constructed in such manner as to be moved into and to fit the future auditorium, which is planned to be erected at the side of, and thrown in, in connection with the original chapel, at which time, class rooms could be provided in the original building, with rolling partitions, all of them to be thrown

together with the auditorium, to augment its total capacity.

This plan is adapted to a corner lot about 60' x 100'. The general plan is suggestive, however, for a smaller or larger building as required.

In its present dimensions, its cost of frame construction with expanded metal and Portland cement, would be, for the chapel, approximately \$8,000, or of masonry, \$10,000; the auditorium additional \$7,000 of wood and cement, or \$9,000 of brick and stone. The total cost of frame structure with cement would be \$15,000, or masonry, \$19,000. The addition of the steeple may or may not be advisable.



TWO OF ARCHITECT HARRY A. JONES' MODEL CHURCHES. FULL PARTICULARS FURNISHED ON APPLICATION



## Echoes from the Oriental Press

### The Hopelessness of Buddhism

The Burman press if carefully followed reflects a sad picture of hopelessness over the religious situation as far as Buddhism is concerned. And yet the unwillingness to recognize anything good in Christianity is one of the saddest elements of it all. In this, Burman Buddhism and the Buddhism of China and Japan are very unlike. The following extracts from the *Burman* of Rangoon are suggestive:

Presiding over a Buddhist meeting, the Hon. Mr. Justice Sunkaran Nair made the observation that "it appeared to him when there were so many sects and so many religions claiming the allegiance of the people of India, the probability was that if any religion would succeed, that success would lie with that religion which appealed to the people of the country as most conducive to their progress materially, morally and spiritually. So considered there were some features in Buddhism that appealed to one and that challenged the approbation of one more than some of the other religions. With reference to the classes or castes and with reference to the status of women, Buddhism, as far as his opinion was concerned, had some justification over Brahminism." The *Indian Patriot* comments on the above as follows: Had Buddhism been the religion of India, the political history of this country might have been entirely different; at any rate, the future prospects of that history might have been more hopeful. Lost in a maze of castes and sects the Indian patriot is often confused where to begin; that even today there are people to vehemently discuss whether social reform should precede political reform is assurance enough of the confusion which the real condition of India presents before the earnest and the thinking mind. Buddhism, had it prevailed, would have presented us with less social problems and might have helped us to concentrate on political problems with united force. Hinduism as it is has failed to be a rousing influence

in India. It on the other hand is the greatest hindrance to ordinary conceptions of progress.

Under the ægis of the British *asoya* we are at perfect liberty to profess whatever religion that appeals to us. We have in Burma, Buddhism, Christianity, Moham-medanism and so on and so on. We have also their subdivisions, sects to suit every taste. In this practical age when keen competition and hard life are the order of the day, we in Burma are becoming, and have to become, more and more practical and materialistic, or in the words of a theologian, "we are less and less religious and are descending to that state of irreligiousness which cannot be called to mind without a shudder." The expression of this opinion may perhaps shock the fine-strung nerves of a devout Burman "Upa-saka" or the pious Burman Christian. But that is a fact no enlightened person can deny. Religion is indispensable for all people under the sun. So every one should have a religion, the profession of any religion being left to the choice of every individual and rightly so. But is not the average Burman giving his religion too much prominence in his daily life when in this age of keen competition it should be like a mirror that is to be adored only at certain intervals? Burman Christians, simply because they are such, always, or at least often, keep away from the society of Burman Buddhists in social matters. Even if they are different in religious opinion why should they not unite in matters social, political and every other matter except religion? I have often heard it said that many distinguished Burman Christians are selfish and useless to Burmans as a nation. Our position as a race is becoming more and more critical every year, every month and every day, and under such circumstances there should be a very much keener spirit of union among us, Buddhists and non-Buddhists, to rise to the occasion when even our existence as a race is being threatened.



### Dare We Hold Our Peace?

BY MARTHA H. MAC LEISH

"WE do not well. This day is a day of good tidings, and we hold our peace." So said the four lepers who, sitting outside the gates of Samaria, with death stalking within the city, and death awaiting them where they sat, decided to throw themselves upon the mercy of the Syrian army. They went down to the camp only to discover that the Syrians had fled, leaving everything behind them. Starving as they were, they naturally fell upon the abundant food. Then, seizing gold and silver, they began to bury it for themselves, until one of them, rising above selfishness, thought of the famished hordes in the city.

You remember the story, how the king of Syria had come down and besieged the king of Israel in Samaria, how the city was straitly shut up, and the famine became so pitiful that even natural human affections were destroyed and mothers boiled and ate their own sons. You remember how, when the case was utterly hopeless, God raised the siege, causing the Syrians to hear the noise of chariots and horsemen coming down upon them, how they fled, casting away clothing and impediments, all the way to the Jordan.

Would we not have loathed those lepers if they had kept the knowledge of deliverance to themselves alone?

And yet, has not the story a lesson for us? Is it not God who has raised the siege of ignorance and darkness in the Orient? Have not the good tidings come richly to us through the faithfulness of others, and do we do well if we hold our peace, when souls are famishing for the truth which we can send them? Did God mean us

simply to fatten our own souls, and enrich our own lives through the knowledge of His abundant grace?

The lepers feared to wait till morning with their tidings lest God's vengeance come upon them. How long will God bear with us if we share not the gospel?



### Our Opportunity — Our Resources

BY ELLA D. MAC LAURIN

"Today the world stands at the cross-roads of history," says Shailer Mathews of Chicago. "A few brief years will fix the course of centuries. New institutions and new nations will be developed, but *we* shall determine whether they shall be Christian. Never again can China rouse herself from the sleep of centuries into a republic. Never again can Africa be so easily freed from Mohammedan and European greed. Never again can the gospel help organize a new civilization among the hundreds of millions who never heard of Jesus. Never again can *we* be in a position to fix the future of those who are to come after us. Christianity *must* dominate the new nations, the new forces, the new conditions, the new ideals *now*, or lose the greatest opportunity the church has ever possessed. The church of Jesus Christ *must* grow militant or grow feeble. Christians *must* sacrifice for their *Master*, or see Him put to open shame. The opportunity is marvelous and appalling."

Who can read these burning words without a new realization of personal responsibility? It rests with us as individual Christians whether Christ's sacrifice at Calvary shall be a success or a failure. Will you, dear reader, face the issue squarely, honestly, prayerfully now? Will

you make it your purpose, by the grace and help of God, to do all in your power, by prayer, by influence and by self-denial, to get the gospel message into vital contact with every human being during your lifetime?

LOOK AT YOUR UNDEVELOPED RESOURCES!  
WHERE?

1. In your own state.
2. In your own association.
3. In your own church.
4. In your own life.

"The resources of God are promised only to those who undertake the program of God."

The resources of the Society of the West are:

- 24 states.
- 365 associations.
- 9,485 churches.

300,000 regularly enrolled as members of our Baptist churches in "good and regular standing" (?). Of this number, *only* 30,000 contribute anything to foreign missions. Think of it! Two hundred and seventy thousand women for whom Christ gave His life, and to whom He has committed the story of redemption, have absolutely no share in this work. How many of these women are in your state? In one state, 18,000 women out of 21,150 give nothing to missions. In another, more than 20,000 have no share in "telling out among the nations that Christ is King," and in none of our states do more than one tenth of the women help to emancipate the women and children of non-Christian lands. In the face of these facts, God flings His challenge to *every* woman who *does care* to save Him from "open shame"—to win these 270,000 women to active participation in the redemption of the world. Thousands of them are in your state, hundreds in your association and many in your own church. His call to *you* to win these is definite, personal, urgent and compelling.

Deep in the human heart is the chord which thrills to the note of human need. Deeper still is the chord which wakes to the call of God. Women especially will respond to the spiritual claim if we make it big and fearless and sincere. No woman should ever say that the apportionment is

too large as long as there is a woman or girl in the church who is not sharing in this work. How often must the heart of Christ ache to hear women saying, "It is too much," while all about them are undeveloped and even undiscovered resources.

O patient Christ,  
Did once Thy tender, earnest eyes  
Look down the solemn centuries,  
And see the smallness  
Of our lives?



#### Suifu Kindergarten

I have just come in from Kindergarten where we have been having such a good time! I wish you could see some of these little people and enjoy with us the happy times together. I'm sure some would appeal to your sympathy with their little undeveloped bodies. Some would make you love them for their sweet baby ways, and others would give you occasion for a good hearty laugh.

Two little lads, twins, are the funniest little chaps I have seen in many a day. We all are ready to laugh when they enter the room, for they are sure to do or say something funny.

Well, so far we haven't been able to find a suitable place for that Kindergarten. We have been looking this crowded old city over and over, and it seems almost hopeless. Still there must be a corner for us somewhere and we will find it.

You see Suifu always has been a *very* much crowded city, and since the war the robbers have been so numerous and so severe in their work that the country people have, so far as possible, moved within the protecting walls of the city, so every available room of every house is occupied.

We have had a delightful little class in the Kindergarten room on this compound, but it is so tiny we can only accommodate a small number of children. However, we have done some good work and the children have improved so much. It's a great joy to me to see some thoughtless, careless little people growing earnest and careful and attentive in their work. And some little ones whom I thought almost hopelessly slow of thought are brightening and developing beautifully.

We have had such a happy time this spring watching some little birds build their nest and care for the babies. Of course most children in the home land have watched the birds build their homes and carry food to the baby birds, but I doubt if one of these little children had ever seen it before. It has been exceedingly interesting to me to watch the children's growing interest in this little family.

I must stop or I'll weary you with stories about the children, and they're only the same kind of stories which teachers have to tell the world over. Only it seems so

and training of Chinese girls have made them ultraconservative in their ideas of modesty, have withheld from them the proper exercises for their bodies and the resultant buoyancy of spirit. Anything modern is popular in China these days, so it is not at all difficult to start them out of the old ruts. To this end and because they are lacking in spontaneity, I have dwelt a good deal on games, and a Chinese girl is as sportsmanlike at a game as any girl when she has once been thoroughly initiated.

I think in particular of one girl in the



KINDERGARTEN AT SUIFU, WEST CHINA, ALL READY FOR WORK

beautiful that these Chinese children need and crave the very same kinds of help and food for their mental and spiritual development that other little ones must have and best of all that we have a part in bringing these things to a few who otherwise would not have them.

I hope we shall have a larger room somewhere before long. Plenty of children would come if only we had a place for them. The older girls in the Boarding School are very much interested in the Kindergarten, and the one who is now helping me is doing beautifully. She is a good, faithful girl and renders splendid service. — MAY B. TOMPKINS.

#### PHYSICAL CULTURE FOR CHINESE GIRLS

In our physical culture work the chief need, I believe, is for games. The habits

school who comes from an official family here in the city. She is a grown girl and a boarding pupil. Her feet have been bound nearly all her life so although they are unbound now the bones are broken and they will never be any better shape. In the first place her pluck in unbinding after her feet had been ruined was an astonishment to me, for it must be very painful to her to go without the support of the binding. But what I started to comment on was the sportsmanlike way in which she undertakes to do things that her poor feet hinder her in doing. One day when some of the little girls seemed at a loss to know how to amuse themselves, I started them at a game of Hop Scotch. As I expected, the big girls were soon at it, and this Gao Kuen One was right into it with the rest. The other girls laughed at





YOUNG MISS CHINA IN CALISTHENICS DRILL — ALSO TWO OTHERS (KAYING, CHINA)

her because she couldn't keep up on one foot (the laughing was done in a kindly way) but she took it like a heroine, and was right back again in the game.

Miss Page and I were invited to her home on Saturday afternoon to a feast. It is a very wealthy home. The most extraordinary features were a tablecloth, which they tied firmly to the cross pieces under the table, a phonograph and a music box. They had only Chinese records for the phonograph but the music box was of strictly foreign workmanship. — IRENE M. CHAMBERS.

✱

#### Union in West China

BY BEULAH BASSETT

Every progressive and thoughtful worker in our mission fields heartily believes that missionary work, to be most effective and widespread must be done by trained native workers. We are ever "foreign" to Chinese life and thought. There are depths we can never fathom; barriers we can never pass. But it is our privilege by the help of the Spirit to train the future leaders of the people.

In the Province of Szechuan, West China, there are at least eight distinct missionary and denominational organizations, represented by workers from England, Germany, France, Ireland, Scotland, Wales, Australia and America. Coming from the uttermost parts of the earth, they meet in a

strange land, united in heart and purpose and serving one common Lord.

The work, though started a quarter of a century ago, is just emerging from the pioneer stage. The two serious upheavals of the past twenty years have left their marks at many points. However, good foundations have been laid and West China is proving today the value of united effort.

In the early days of school work each missionary teacher had to arrange his or her curriculum (all in Chinese), weaving Chinese classics and history, elementary school subjects and Bible study all into one systematic course, arranging each year's work for as many grades as he could manage with the assistance of one Chinese teacher. These curricula varied, according to the ideal of each missionary. A teacher in Chungking would lay greater stress on mathematics, while one in Kiating or Suifu would feel that geography or hygiene were more important, the personal taste or ability of the "foreign" teacher deciding the point. There was also variety in Chinese text-books used, and when it came to Bible study, there were as many courses or methods as there were teachers in Szechuan.

For several years it has been the custom among all missionaries in West China to hold a Union Educational Conference in the fall of the year. At such times various school problems were discussed, text-books examined and methods of religious in-

struction compared. As an outcome a plan for union in school work was gradually evolved. All Christian schools in the Province were urged to join a union movement with officers located in Chengtu, the capital. Committees were appointed to draw up uniform courses of study. These committees were composed of the men and women who could best handle the subject given them. Their careful work soon produced a splendid course of study for the eight years of the primary schools, and the individual missionary teacher was relieved of the difficult task of outlining complete courses for each subject in all the grades taught in his or her little school.

Naturally the union of ideas and concentration of methods entailed the death of many pet ideas. In some cases these died hard. How well the writer recalls the meeting in Chungking where the reports of the committees on curricula were being discussed! Astronomy had not been included in the course for primary work (primary schools being grammar grade schools). One of the English brethren made an impassioned plea for the study of astronomy, the wonders of the heavens,

almost demanding that it should not be eliminated from the curriculum, while an American sister with as warm eloquence pleaded for hygiene, "the wonders of the body." Both subjects were made optional.

After uniform curricula had been adopted, uniform examinations were considered. Committees of specialists on each subject were appointed who, with the aid of trusty Chinese teachers, arranged for and conducted yearly examinations. Grades or markings were carefully kept. Prizes were offered for the highest marks or best papers on certain subjects.

This system has been used for several years, and though not yet perfect, the results are excellent. The individual teachers are saved a great deal of unnecessary work and united effort is raising the educational standard in our Christian Chinese schools.

God grant that we in the homeland may join hands in giving and hearts in praying for those who are working and living to bring the message of union and freedom in Christ Jesus our Lord.

[Our Society of the West has a part in the union educational work of West China. We have united with the Friends and the



GROUP OF BOARDERS AT THE SUIFU SCHOOL

American and Canadian Methodists in a Normal School at Chengtu. Miss Irene Chambers is our representative in that school, but as work has not yet begun there, she is still in Suifu with Miss Page, while Miss Bassett is on furlough.]



#### Bits from Suifu School

Last night we had a jolly time here for a while. Miss Chambers and I decided to invite all the boarders to a foreign supper but thought it would be more convenient for us to divide them into three groups. On slips of paper we wrote one, two and three—all drawing slips marked one were to come the first evening. It caused a lot of fun for all wanted to come first.

Of course it seems strange to them to have soup first instead of last, and only one meat dish instead of a dozen or so, but they seem thoroughly to enjoy coming. To make things as easy as possible we planned a supper that would not call for the use of a knife, for they just cannot wield that barbarous weapon. We made sandwiches and had chicken croquettes, and everything was so carefully arranged that only a fork was needed. At the close one of the girls said: "Now, do we fold our napkins or not?" I told her I had heard it said that if you would like to be invited again you folded your napkin. Quick as a flash she said, "Oh, let's fold ours." Chinese girls are not so different from American girls, are they?—PEARL PAGE.

#### FULL AND OVERFLOWING

I suppose Miss Page has written you that she has a school full to overflowing. She wanted to make more room by moving the day pupils into the old Chinese building but could not do it because the Chinese patrons objected that day pupils, who have paid full tuition with the expectation of coming to this big foreign building with its pleasant playground, cannot fairly be sent to an old Chinese building without playground, and certainly this place is far more desirable than the other. It is such a pity when there are plenty of students anxious to come and willing to pay full tuition that we have not the space to

accommodate them. If only we had that separate building for the foreign teachers, we could devote the whole of this school building to its proper purpose and take many more girls. There is a government boarding school for girls here in the city, but it has not a good reputation—that is, it is a rowdy place.

By the way, in this connection we were greatly amused by something we got the other day from one of the Chinese teachers. She was raising the question as to whether this school was strictly up to date in its methods. She said that the Government Girls' School had adopted the lecture system in the class room. Imagine youngsters who couldn't write a page of characters if they had to, receiving their instruction according to the lecture system!

I know I shall want to take about a third of these girls to Chengtu when I go and I hope I can take some. Word from Chengtu received today informs me that they are trying to buy the property just back of our Baptist residence inside the city; also that Miss Estabrook (Canadian) and I are appointed to draw up a course of study to be presented to the committee next fall.—IRENE CHAMBERS.



#### Personals

A letter from Miss Wickenden describes the pleasure she is having in England, with her sister, as she stops on her way home to visit relatives. She will see Edinburgh, go through the Scottish and English lakes and sail July 22 for America.

Encouraging word comes from two of our girls who have been sent home for health reasons. Miss Mary Riggs writes from the Blue Ridge Mountains where she is enjoying the exhilarating air and wonderful scenery.

Miss Elena Lund, who writes from San Diego, says: "I must tell you how busy and happy I am. I am taking agriculture for the outdoor work. We expect to see a wonder of a school garden ere long as the result of our labors. Several afternoons we tramp through the parks studying ornamental shrubbery. We have great fun in the cooking class, forty girls of us, mostly "green-horns" like myself. It

is lucky we don't have to eat all we cook. I am taking music for practice, and have joined the Glee Club. Have united with a little Swedish church here, to help them out with the organ playing, and so forth."

From Mrs. Tuxbury: "In a very short time now I start for home. I have kept all the work up until now, and such busy

days: Today I have a large women's meeting at my house, tonight a farewell to my young men's classes, Saturday my last lessons at the Bible School, Saturday afternoon a Sunday School, Saturday evening the City Higher Commercial School gives me a reception at the Osaka Hotel. So you see how busy the days are."

## THE HOME DEPARTMENT

### Concerning the New Society

The organizing of districts has begun. New York led the way with a meeting in New York City, June 12. New England came next, meeting in Boston June 24. Then followed the organizing of the Atlantic District, which fortunately Belinda Peterson attended, and about which she will tell us.

The presidents of the other two Districts have generously sent to the Home Vice-President the story of how they did it, and I pass it on to you for its helpful suggestions.

Preceding the New England meeting, a secretary appointed at Detroit sent a notice to each Baptist woman's circle in New England. In New York, the two State Secretaries sent notices to all the Associational Secretaries, and they sent to each circle in the Association, or to some woman in each church where there was no circle.

The notices were much the same. Each rehearsed briefly the formation of the new Society in Detroit, and the division of the territory into districts. Then each stated where and when the meeting for the organization of its district would be held, and gave from the By-laws of the new Society the rule as to delegates, viz., that each circle (or each church in which there is no circle) is authorized to send to the district convention one delegate, and one additional delegate, but no church or circle is entitled to send more than fifteen delegates; and added, "Will you not urge upon your circle (church if you have no circle) the importance of sending at least

one delegate to this most important meeting? Each delegate should have written credentials signed by the president of the circle (or clerk of the church.)"

Then followed a request that, by a certain date, a specified woman (name and address given) should be notified of the number of delegates coming from each circle or church, and how many would like entertainment for the night.

Both meetings were full of the same spirit which animated the women at Detroit — faith and trust in God and hope and courage for the future; and in both cases a thank offering was brought by many of the delegates from their circles to help defray the expense of organizing.

I have spoken chiefly of the New York and New England meetings. Here comes Belinda who will tell us how they organized the Atlantic District. Is it not beautiful that we are now all one?

MARTHA H. MACLEISH.



### Belinda and the Atlantic District

BY HARRIET NEWELL JONES

MY DEAR ANN:—

When I wrote you about that unification meeting in Detroit, I forgot the luncheon which Mrs. Silver gave to the Atlantic District delegates and the officers of the new society.

It was fine, of course, like all she does. The officers talked and we had a chance, too, every last woman of us. Ezra says, "No wonder you had a good time!"



When it was over — we had to hurry away to make room for the “tea” to be given to the new Board in the same place — we, Atlantic delegates, gathered by ourselves in a corner and began to plan as hard as we could for our District. We thought the two secretaries who had been elected to represent our District on the new Board should issue the call and arrange for the meeting. Then we drew still closer together while Mrs. Jones led us in our first united prayer for the Atlantic District.

Ezra says I stretch up a good inch when I say “Atlantic District,” and I tell him we’ve got to “stretch up” and stretch out, too, to make it what it ought to be.

Well, about the middle of June, out went a long letter to every secretary and president of all the thirty-five associations in the District, explaining everything and urging us (for as I am now an association officer, I got one, too) to come or send a substitute to this constitutional meeting in Philadelphia, June 24.

Besides these, and newspaper notices, a printed post card went to every church. My! it took more than a thousand of them; but fearing the city would be hot and uncomfortable and many women attending daughters’ commencements or away for the summer, they spared no pains in advertising the meeting.

I didn’t see how I could go, but Ezra said, “There, Belinda, you’re in it and better go the whole figure,” adding with screwed up eyes, “You might be made president.” “Why, Ezra Peterson, aren’t you ashamed?” I said. But I went, and oh, Ann, I’m so glad I did!

Two o’clock was the hour, but I went early to attend the Delegates’ Conference at eleven in “The Aldine,” and the delegates’ luncheon in the same hotel given by the two Philadelphia delegates, Mrs. Jones and Mrs. Morris. It was a happy thought and we had a busy morning arranging things so the organization could be completed in one afternoon and delegates from distant points be saved hotel bills, for we are bound to consider economy every time unless it interferes with efficiency.

And, Ann, we are going to try to “run”

this District without salaries. Ezra says if we succeed we’ll “sure make a hit with the critics on the hearth forever singing about the cost of administration.”

I don’t believe that’s original with Ezra but — to go back to the hotel. Such a nice luncheon! Such a good time! Such fast talking! Such hurried working! What we should have done without that conference, I can’t imagine.

And didn’t we have a surprise when we came to the First Church and saw the line of waiting women and the registration and credential committees with extra help crowding the vestibules so we could hardly squeeze through!

Why, you could almost feel the enthusiasm when Mrs. Jones called the meeting to order with every seat filled and lots of women standing.

But we sang while the janitors worked; and then Mrs. Ferris prayed and Mrs. O’Harra welcomed us and Mrs. Silver explained the object of the meeting and brought New Jersey’s greetings. Mrs. Pettingill followed for Delaware, Mrs. Gould for the District of Columbia, and Mrs. Cox for Pennsylvania. She also tendered on behalf of the State Society our Bureau when not in use for headquarters. Wasn’t that nice?

But I must hurry — Mrs. Kendrick of Washington was then elected temporary chairman, Mrs. Thumm of Pittsburg temporary secretary, and Mrs. Wollaston, president of Wilmington’s Century Club, was made parliamentarian.

Mrs. Howard Wayne Smith of Philadelphia was appointed reader of the Constitution and By-Laws, modeled after the general constitution. And when I tell you, Ann, that this had been copied — in a hurry, too — by our state secretary, and that Mrs. Smith read it off just like printing, you’ll say she deserved the highest office the District could give her.

It will amuse Ezra, who often says when he brings me a post card from the Bureau, “Here, Belinda, another rebus for you”!

Well, the document was adopted, article by article, and section by section after more or less discussion (generally less), and then altogether, ending it with the Doxology.

Then we elected the officers: Mrs.

Howard Wayne Smith for President; Mrs. Edgar O. Silver, Foreign Vice-President; Mrs. Harriet Newell Jones, Home Vice-President; Mrs. Charles Wollaston, Recording Secretary; and Mrs. H. M. Kendrick, Treasurer. They received a unanimous ballot, printed tickets having been prepared beforehand and presented by Mrs. Maguire of New Jersey. Then the Board was elected (we could only have twenty-one members), two from Delaware, two from District of Columbia, seven from New Jersey and ten from Pennsylvania. I can't remember all the names, but their election was unanimous and — I'm one of them! Great, isn't it?

I wish I could remember the nice things the new President said. I can't forget how I felt when she called the two Vice-Presidents, Secretary and Treasurer to stand beside her on the platform, with all the new Board present in front of the communion table, while everybody stood and sang "Blest be the tie that binds."

Our hearts and eyes were full to overflowing as we bowed in silent prayer until the audible petition of Mrs. David Morris lifted us right up to the very Throne.

And, Ann, I don't believe I was the only woman who came away thankful, glad and happy that everything had been done so well, so harmoniously and so quickly.

Just think, Ann, there were about three hundred women there, two hundred and twenty-four of whom were delegates, with credentials from eighty churches! What do you think of that, for a hot June day in Philadelphia?

I hope your District will do even better.

Yours as ever,

BELINDA PETERSON.



#### NEW LITERATURE

The missionary literature of today is really the story of the progress of Christian civilization. It is said on the highest authority that it excels any other in truth, in pathos, in dignity, in its contribution to scientific research and its direct bearing on great world problems.

*The Story of the Year* gives a "wee" glimpse of our girls at work in the "re-

gions beyond," and provides splendid material for study classes and missionary meetings. Every Baptist household should contain a copy. Every up-to-date Baptist household *will* want to possess a copy, — "Acts" of these modern Baptist apostles.

*Our Kindergartens Abroad* will take you into the presence of some of the dearest, funniest, brightest little "buds of promise" you have ever known. These little human bunches are the potential factors in the establishment of a strong Christian civilization in the awakened Orient.

*Student Leaflet* makes very clear and alluring what a big share our Baptist girls may have in helping the girls of non-Christian lands.

*Leaflet on Evangelist and Bible Woman's work in the Philippines* is a vivid picture of the need and power of aggressive evangelism.

*The Star of the East* tells a thrilling story of the sublime courage and consecration of our work at historic Ongole, India.

*Suggestions for Young Women's and Children's Secretaries*. This meets an urgent demand and is replete with helpful suggestions.

*Pencil Sketches* of Miss Bissinger, of Jaro, Philippine Islands, principal of the Academy for high class girls; Miss Melvina Sollman, principal of our Bible Training School at Swatow, China; and Miss Julia Parrott of Mandalay, Burma.

*Little Sue Shen* is a really truly story of a little Chinese girl who was rescued from poverty, ignorance and hopelessness, and is now a bright little Christian in our Girls' Boarding School at Suifu, in the West China field.



#### Our Baptist Students

Two great essentials in the missionary enterprise are "Men and Money." With the woman's missionary societies this must be revised to read "Women and Money." We must have not only money in sufficient quantity, but women of splendid ability and training to do the work. The most

natural place to look for these is our colleges and other schools of higher education.

The interdenominational organizations of the Young Men's and Young Women's Christian Associations are doing much to interest and inform students along missionary lines, and the Student Volunteer Movement, also an interdenominational organization, is pledging many to missionary service. But how are these students to come into a knowledge of their own denominational Boards and sympathy with them, or the Boards come into touch with the students, unless there is a denominational point of contact? Oftentimes our Baptist young people do not know the names of their denominational missionary societies or their officers, or the location of the headquarters of these societies. This is of course also true of students of other denominations.

Realizing this situation a number of the women's societies of the leading denominations have for some years been conducting a Student Department. The woman's societies of the Methodist Episcopal Church have through this department in the past six years secured and held the interest of more than 4,000 promising young women students. Last year the Presbyterian Boards felt the matter to be of such importance that a special secretary was placed in the field to give her entire time to the work.

Our Baptist woman's societies have for several years past sent representatives to the summer conferences for the purpose of becoming acquainted with the Baptist students who might be in attendance, and have done follow-up work with those who possessed qualifications for missionary service. The time has come, however, when the best good of the work as well as of the students, demands that added effort be put forth. The women's societies have formulated a plan of united action in cooperation with the Student Department of the Young Women's Christian Association which, it is believed, will help in presenting the claims of our denominational interests to Baptist students and enlisting their loyalty in support of them.

The plan provides for the appointment of a Baptist woman as Student Counselor

in every college community. Her duty will be to keep in the closest possible touch with the Baptist students in the college, informing them concerning the denominational work and cultivating their interest and cooperation. This can be accomplished through a great variety of methods, suggestions for which are given in a leaflet recently published by the societies. One woman, however, can accomplish little unless she have the cooperation of the pastor and other members of the church in the college town.

Since most of the colleges are open to the work of the Young Men's and the Young Women's Christian Associations, it is not designed to attempt organized work in the college but to do this work in connection with the local church. It is hoped that we may lay hold of this matter seriously and all together and save for service to the denomination our choicest young men and women. We commend the following record to the attention of those women who are now planning for their fall study classes.

#### OKLAHOMA WOMEN

In no other state in the territory of the Western Society have the Baptist women done such excellent work along the line of mission study as in Oklahoma.

During the past year 1,100 study books have been used by them, 185 societies participating. This study was not done in an indifferent or half-hearted manner, but many at the close of the course took the examination prepared by the state secretary. Last year 162 women received certificates for their work and now a seal will be added for those who have completed this year's course. These certificates were issued by the state secretary and in the name of the state convention. Says their state secretary, "I feel sure we shall double our number of women, perhaps more, this year. This study work means fruit for the future."

The list of questions used for the examination on China's New Day are on file in the office of the Society of the West and can be had on application. We wish that many women of our states would lay hold of this matter of mission study in this serious way.

## Missionary Program Topics for 1913

- January.** A TOUR OF OUR FOREIGN MISSION FIELDS.  
**February.** THE NEW CHINA.  
**March.** LIVINGSTONE'S PRAYER LIFE. (Centenary Prayer Service.)  
**April.** CARRYING THE GOSPEL BY CAR, WAGON AND BOAT.  
**May.** BIBLE DISTRIBUTION.  
**June.** "MISSIONS."  
**July.** SUMMER WORK ON FOREIGN FIELDS.  
**August.** THE BIBLICAL BASIS OF MISSIONS.  
**September.** LAYING FOUNDATIONS FOR WORLD-WIDE MISSIONS. (A STATE MISSION PROGRAM.)  
**October.** THE IMMIGRANT: WHAT SORT OF PERSON IS HE?  
**November.** THE IMMIGRANT: WHAT CAN WE DO FOR HIM?  
**December.** STATE MISSION MEETING (Topic to be announced).

Note:—The October and November programs have been prepared by Secretary Moore for use in all denominations in connection with the study of Immigration.

### October Topic

#### THE IMMIGRANT: WHAT SORT OF PERSON IS HE?

1. OPENING HYMN.
2. SCRIPTURE READING. Acts 2: 5-21.
3. PRAYER.
4. HYMN.
5. AT THE GATE. (5 minutes.)

The method by which immigrants are admitted at ports of entry, as described in *Immigrant Forces*, Chapter I, may be briefly told. See also *Aliens or Americans?* Chapter I, and, *The New Immigration*.

6. THE STORY OF THE FLAGS. (15 minutes.)

Several persons may appear, impersonating immigrants from different countries, each telling in not more than three minutes the story of his flag. (Consult Encyclopedias for material necessary.) It will be more effective if they appear in costume and of course they should carry their respective flags. At least two of the participants should be given six minutes each, in order that in addition to the story of their flags they may tell something of their life stories. Sufficient data may be found in the text-books. *Undistinguished Americans*, which may be found in many public libraries, contains a number of immigrant life stories, as told by immigrants themselves.

7. DISCUSSION: Helpful and Hurtful Elements in the Contribution of the Immigrant to our Civilization.

Two persons may be chosen to open this discussion in five-minute talks, presenting the two aspects of the subject. Be sure that the emphasis is placed especially upon the helpful elements. It is the purpose of this campaign to emphasize particularly the value of the immigrant forces now operating so extensively in the life of our nation. *Immigrant Forces*, Chapter I; *New America*, Chapters III, IV, V.

8. READING. Use one or more of the following: Bohemian National Hymn, in *Immigrant Forces*, selection from the *Melting Pot* in *Immigrant Forces*, selection from Whittier, in *The New America*, page 83; The Worker, in *The New America*, page 71.

#### CLOSING PRAYER.

Note:—The material for this program will be found in the new text-books:—"Immigrant Forces," cloth 50c, paper 35c, postage 8c; and "The New America," cloth 50c, postage 7c; paper 30c, postage 5c. These may be obtained from the DEPARTMENT OF MISSIONARY EDUCATION, 23 E. 26th St., New York City.



### Book Reviews for September Missionary Program

#### IMMIGRANT FORCES

This is the New Home Mission Study book published by the Missionary Education Movement for use by all denominations. The author is Wm. P. Shriver, a secretary of the Presbyterian Board. He discusses this vital subject from a different point of view from that of Dr. Grose in his popular book *Aliens or Americans?* Mr. Shriver's chief aim is to show the contribution that these foreign peoples have to make to our national life and the method by which we may help to liberate these "immigrant forces."

Chapter one describes the methods by which immigrants are admitted; their reasons for coming and the large place they occupy in our industrial life. Seventy-five out of every 100 who do the hard work in American industries are foreign born or of foreign parentage. He quotes a friend of the immigrant speaking in his behalf who says:

"When I pour out my blood on your altar of labor and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow. But my brain is woven into the warp and woof of the fabric of your national being."

Succeeding chapters give us detailed information as to the kind of people these New Americans are by describing their old country, political and religious environment, and inheritance.

The "new communities" are described and their needs and possibilities detailed. "Perils and problems" are discussed sympathetically.

From the fifth chapter on to the end of the book the discussion follows the line of constructive service, civic and religious, and provides the material from which any church may construct a program of ministry to the foreigners of its own community.

Every church should have a study class using this book this autumn, and every such class should study in order to serve first in the increase of interest in our New Americans through the use of the programs provided, and second in the conduct of

definite brotherly Christian service that the helpful immigrant forces may be liberated and those that are hurtful neutralized.

#### THE NEW AMERICA

This study of immigration, published by the Women's Home Mission Boards, has already received wide commendation from those familiar with problems which the incoming millions bring to us. The authors, Mary Clark Barnes and Lemuel Call Barnes, the latter Field Secretary of our Home Mission Society, have long been intimately familiar through Home Mission Work with many phases of the immigration question and we would naturally look to them for a volume brimming over with interest and information. In this we are not disappointed. The first two chapters on Beginnings and Development are largely given to a review of the history of American immigration, showing how largely our country today is due to wave after wave of new arrivals. The causes underlying these movements, pushing masses of people out of their own home-lands, and thrusting them upon our shores, are briefly but clearly stated, and the definite contributions of most of them to American life and ideals are outlined.

In Chapter III special attention is given to the later immigration from southern and southeastern Europe, each nationality being treated in a section by itself. These pages are packed with the latest figures and information and abound in detailed explanation of the methods by which the different nations seek to safeguard their own people emigrating to our shores. Enlightening comments upon the conditions in their native lands are also included, and the reader finishes the chapter with larger appreciation of the meaning and significance of this greatest migratory movement of the human race within modern times. In the fourth chapter Mrs. Barnes closes her contribution to the volume with a discussion of certain legislative and civic phases of immigration. Here she is especially concerned with the manner in which the nation, the several states and the local community are each providing for the welfare of the New American and endeavoring

oring to provide for him a New America suitable to his needs.

Chapters V and VI, prepared by Dr. Barnes, are concerned with the Asiatic contributions to our immigration. He points out the strategic missionary importance of the Oriental within our borders. He shows clearly the opportunity they present for a Home Mission work that is bound to have a far-reaching reflex influence on the Orient. This he calls the "greatest challenge of human history." In summing up the immigration problem in his closing chapter, he indicates definite church agencies that may help in successfully grafting these people into our American life and institutions. The book promises to afford genuine inspiration for thousands of our church workers who will this fall pursue the study of some Home Mission subject.

#### THE IMMIGRANT TIDE

In that none too flattering picture of American influences upon alien peoples which Edward Steiner has given us in *The Immigrant Tide*, we catch a striking view of America and the Americans as seen through the eyes of European peasants who have lived among us and learned something of our ways, both good and bad. For the most part these men and women have come from homes far across the blue Atlantic — possibly from a hill town of Northern Italy or a Carpathian village, possibly from within the Russian pale or a Balkan province. But Prof. Steiner introduces us to them as part of the outgoing tide, that vast stream of men and women who, for a shorter or longer period, have sojourned with us and are now returning to their homes bearing with them the impressions and ideals, the customs and arts, even the wrongs and vices, which they discovered and adopted more or less successfully in America. We mingle with them in the steerage of a trans-Atlantic liner, we hear their life stories from their own lips, we observe the transformation of "dirty Mary," and our hearts even feel a twinge of pity for the murderer Luigi, now being returned to Italy to satisfy justice, whose only good memory of America was that some women of a certain New Jersey town "had

been kind to his 'kid.'" Or possibly we sit in the Oderberg station on the Northern Railway of Austria and watch the kaleidoscope of the nations as the returning emigrants scatter North, East, South and West. Wherever we let the author guide us, we are impressed with the judgment of these men and women. We see our national evils and social sins carried to a thousand hamlets of Europe, and our good deeds and customs infinitely multiplied in peasant homes till the social life of whole communities and provinces has been ennobled and in some instances transformed.

By such considerations the author brings the reader to the serious question of what we are going to do with those who are still here, and with the immigrant tide that is even now rising to our shores. What responsibility have we toward the alien in view of the influence which we, through him, are exerting upon all Europe no less than upon the character of our own national life?

Surely we are not discharging that responsibility in the mining regions of Pennsylvania where men, women and children of alien speech and custom are forced into dangerous and killing occupations. Nor can our boast of liberty, justice and fraternity mean much to men who have received low wages often only to be robbed of them by sharpers and grafters who ply their abominable business sometimes even with the aid of unscrupulous justices and civil officers. The charges of this writer are a serious indictment. More than that, we are breeding in the alien the very injustice which we practise upon him. "What we teach the immigrant by precept or by example he will become. He will bequeath our virtues or our vices, not only to the next generation, but through thousands of invisible channels he will send these curses to the ends of the earth." The whole book is a plea for a broader Christian sympathy toward the stranger within our gates and its message ought to find a way into every American home. The writer sees only one side and puts that strongly; but it is well to be stirred up, so that what is really wrong we may energetically help reform.

## Department of Missionary Education

CONDUCTED BY

Secretary John M. Moore, D.D.

### New Americans for a New America

THIS announcement is a united call to united action. The Home Missions Council, a federation of the general Home Mission Boards, the Church Building, and the Sunday school and Publication Societies of the Protestant churches of the United States, and the Council of Women for Home Missions, a similar organization for the Women's Home Mission Societies, invite all of the Protestant churches to face America's greatest religious problem. To fuse a score of race stocks, with a half-dozen colors of skin, speaking forty languages, and inheriting the most diverse social and religious traditions, into a single homogeneous, democratic and righteous nation is the task that immediately confronts all of us.

Churches individually and unitedly are asked to plan their religious work for 1913-14 so that the fall of 1913 may be devoted to this home mission education and service in behalf of new Americans, with special attention to it during *Home Mission Week, November 16-23, 1913*.

In the winter and spring of 1914 the educational campaign of the general Foreign Mission Boards will have for its theme, "The World Crisis." For this campaign an announcement will be issued about January 1. An abundance of suggestions and material will be provided in order that it may be effective in all the churches.

Paralleling these two separate and distinct educational campaigns, and in full harmony with their plans, the Home and Foreign Mission Boards have organized the *United Missionary Campaign*. The objective of this cooperative effort is the fullest development and largest use of the spiritual energies of the Church to the end that the kingdom of God may be

extended and more firmly established upon the earth.

### IMMIGRANT FORCES

Supporting the vast industries of this country with their huge production of new wealth, there is a substratum of peasant immigrant labor, strong men, overburdened women, the imprisoned hands of little children. In the vigor of youth they serve our country. In the dark and danger of the coal bank, in the white heat of the blast furnace, in camps, quarries, crowded amid the wild whirr of the machine, tending the long loom, wherever hard, heavy loads are to be lifted; where there are dull, monotonous, unending tasks; there you will find the immigrant. He has worked for less than a living wage, he has made his home in desolation, he has been exploited, we have consumed him before his time. Thus have the immigrant forces laid our nation under an unending debt. And thus unjustly have we paid. But in his heart there lives on, unquenched, the light of a hope that lured him to our shores, a desire for better living, an aspiration for a better life.

The immigrant has come to stay. He is already a factor in our national life. We have used him relentlessly as a physical force, but we have neglected overmuch the latent forces of life within. In one way or another these forces are bound to find expression. And the question before us now is, Shall we stand by and see mayhap the anarchy of irresponsible and misdirected life? Or shall we aid in liberating, directing, and conserving these forces as helpful to our Christian democracy? Thus may a nation renew itself, through honest and efficient labor, justice, kindness, cooperation, hearts strengthened by faith, lives fired by the high, holy and social

purposes of God. To such a cause our country calls all true men, to this she welcomes New Americans for a New America.

#### AMERICANS AND NEW AMERICANS

The aims of this campaign are:

1. To help each church inquire into its local community problems, and definitely plan some cooperative service to meet the community needs of New Americans.

2. To help all Americans acquire a more genuine sympathy with New Americans by studying them as factors in our economic, social, educational, civic and religious life, and by gaining an appreciation of the traditions, environment and ideals which have molded them in their native lands.

3. To help both Americans and New Americans by reconsidering and redefining the ideals of American life.

This is the opening statement of Home Mission Announcement, "New Americans for a New America," which will be sent to all pastors and which others may receive free from the Department of Missionary Education, 23 East 26th St., New York City.



#### It is Approved

THE reorganization of the missionary educational work of the Northern Baptist Convention is commending itself. Not one word of disapproval has been reported, while many have expressed themselves as heartily in favor of this change.

A California pastor writes with unrestrained enthusiasm. The *Standard* editorially discusses the matter in this friendly fashion:

"All success to the Department of Missionary Education! It was bound to come. Steadily the coordination—a familiar word these days—of the several methods for missionary education has proceeded. First there were the confusing and necessarily competitive efforts, when each of the missionary societies had its own plan, when in churches the Sunday school was studying one series of lessons, the two women's circles others, and the church none at all. Dr. D. W. Hulbert in the *Standard* and elsewhere pleaded

for a central missionary literature bureau. There were attempts to organize study plans by the Baptist Young People's Union of America, followed by the far-seeing efforts of that remarkable missionary secretary of state, Dr. E. E. Chivers. His enthusiasm and good judgment secured the appointment of John M. Moore and eventually the Forward Movement for Missionary Education was organized. Now comes the Department of Missionary Education. A "movement" represents, apparently, a more or less transient organization. A "department" looks toward permanency. The movement by its usefulness, skillful management and its genius for cooperation, has moved into a department."



#### To Free Baptists of New Hampshire

It is earnestly desired that all Free Baptists of the state join with the Young People in the observance of Sunday, September 14, as a day of prayer for our missionary, Rev. John A. Howard, his wife, and the Midnapore Station with which he is connected. We urge pastors, missionary committees and officers of C. E. societies to make plans for observing this day. Any church or society desiring information concerning Mr. Howard and his work can secure it by addressing the American Baptist Foreign Mission Society, Ford Building, Boston, Mass.

WILL S. COLEMAN, *President* New Hampshire Free Baptist Young People's Union.



#### Busy at the Rangoon Press

The most notable work in hand at this time is the reprinting of the Judson Burmese Dictionary, enlarged by the late R. C. Stevenson, of the Government service. After the death of Mr. Stevenson, his work was purchased by the Mission Press and the whole dictionary has been recently rearranged and carefully edited by our own Dr. Eveleth. The fundamental work done by Dr. Judson will always remain the basis of the dictionary as long as the language exists, and the work now being done by Dr. Eveleth will help crystallize the language for another generation at least. — F. D. PHINNEY, Rangoon, Burma.





### Picture Stories for the Juniors



THE TYPE OF COLORED STUDENTS WHO ARE BEING GIVEN AN EDUCATION BY OUR HOME MISSION SOCIETY IN THE SOUTH



CHINESE HOUSEBOAT ON WHICH DR. AND MRS. FRANKLIN TRAVELED FOR TWO DAYS AND NIGHTS



### A Powerful Appeal

The *Central China Post* of Hankow prints the translation of a long letter from the women of China to the women of England, which is signed by a very large number of Chinese women. It is regarding the opium traffic, and the following are a few sentences taken from the letter.

"The evils of opium have been spreading in China for more than one hundred years. How our people have been enslaved, rendered homeless and destroyed by this evil is more than our tongue can express. The whole country is injured. No one, neither officials nor people, can tell all the sad things they see to make their hearts ache and their eyes overflow with tears, but they wish to root out the evil. The officials desire to do this as quickly as possible like a great wind, and the movement is spreading among the people. Everywhere opium fields are being turned into rice fields and wheat fields, and the opium users are greatly decreasing in numbers. Since your honorable government encouraged instead of prohibited this traffic in the beginning, how much harder is it to stop it now when the country is filled with the poison. Your honorable country knows that this traffic should be stopped at once, but you continue to send it for ten years. Our proverb says, 'If you know right, do it; if you know wrong, change it.' Why wait ten years before the wrong is changed, and so prevent the accomplishment of this reform which we so much desire? We look to you to plead with your honorable government in our behalf, that the traffic in opium between our two countries will no longer be a disgrace to the whole world. If your honorable government will consent to change the treaty, the millions of China will thank you, and all nations

will honor the benevolence of your government. We send this petition to your honorable government as speedily as possible, as we ourselves are making every effort to drive out opium and its attendant evils. May you bow your heads and look with benevolence on this petition."



### In General

The Soudan, stretching across Africa, is as large as Europe, minus Russia. It is 300 miles long and 600 miles broad. The population is 40,000,000, half Moham-medan and half pagan. There are only 70 Protestant missionaries in the region.

By enterprising advertising a Pennsylvania flour merchant raised the lacking funds to send seven young men to the foreign field.

In Egypt there are fifteen missionary societies and 300 missionaries. English speaking tourists to the number of 12,000 visit Egypt annually. Indirectly, their influence for Christianity is strong.

Some of the Christians who were entertained so courteously at the private reception tendered them by Yüan Shih Kai were men who, in 1910, were hunted throughout Peking by the Boxers with a price on their heads for being Christians.

The government of Bolivia has agreed to furnish the Protestant mission schools of that country with all needed school supplies free of charge.

The problem of how to interest the women of her church in Missions, of how to maintain a study class, of how to kindle enthusiasm for Missions among her own people, is uppermost in the thoughts of many a missionary leader in our churches.



## MEDICAL WORK UNDER DIFFICULTIES

Among the missionaries who had to leave their work on account of the Revolution was Dr. W. R. Morse of Suifu, West China. His unhappiness at the enforced idleness and his great joy in being once more at work are apparent in every line of a recent letter. He says:

It makes little difference to me where I am provided I have plenty to do. It is grinding to me to be inactive along medical and surgical lines, and my stay at Kuling, outside of Mrs. Morse's illness, seemed to me a waste of time; consequently I chafed not a little and therefore got away for Szchuan even before it was really wise for Mrs. Morse to travel — however, it all turned out well. There have been very few things that have happened to me during my life that have touched me more deeply than the action of the Board in making an extra appropriation of their own free will to replace a surgical table that had been wrecked. The table was saved, though it was considerably damaged, and now is hard at work, for I have the hospital open and in full swing and all the male wards full. I am using two tables now — one of them is a coffin lid extemporized and the other is the saved table. I am so glad at being at real work again that I feel as full of energy as any newly graduated medico. It is a grand job this, and my heart is very full because I am thoroughly enjoying it all. Just now there is a terrible epidemic of smallpox here — over 4,000 deaths in children alone within a few weeks and the disease still raging. They come to the dispensary and hospital in every possible stage of the disease and very frequently. We cannot get any vaccine that will "take" on any of us, not even the baby. Even our coolie has smallpox in his family, so closely has it come to us.

To a Western mind the idea of using a coffin lid for an operating table is somewhat gruesome, but to the Chinese mind there is

nothing objectionable in such an idea. The Chinese family will often purchase a coffin in the same way that we provide a burial lot and will treasure the coffin in the house sometimes in a conspicuous place. It is on record that one Chinese woman of declining years not only purchased her coffin in advance but actually slept in it every night. However, while a coffin lid may not suggest unpleasant thoughts to the Chinese operated on, it can hardly be called an efficient surgical table. We can therefore understand Dr. Morse's joy at the action of the Board which enables him to secure another table.



## MRS. IRA J. STODDARD, PIONEER

On June 1, 1913, at the Nugent Home in Germantown, Pa., there passed away one of the early pioneer missionaries to Assam, Mrs. Ira J. Stoddard. To many readers of *MISSIONS*, the name of Mrs. Stoddard will be unfamiliar, for it has been nearly forty years since she retired from active missionary service.

It was in 1847 that Mrs. Stoddard went out first to the Assam Mission, and for ten years she labored with her husband among the Assamese. After a period of rest in the United States, she returned with Dr. Stoddard in 1866, expecting to open up work among the wild hill tribes known as the Garos. In those early days Assam was in charge of the Lieutenant-Governor of Bengal, who warned Dr. Stoddard in the strongest terms not to carry out his plan. "Allow me," he said, "to kindly advise and warn you. The Garos are a bloodthirsty set of savages and deserve extermination. The government is now considering that question." Then followed a long and fearful account of the annual raids of the Garos into the plains for human heads of British subjects to pacify the Evil Spirit and secure good crops. Dr. Stoddard thanked the Lieutenant-Governor

but held to his purpose, "with the utmost confidence in the glorious gospel of the blessed God to tame the savage." It was among these untamed savages that Mrs. Stoddard lived for some years, working long enough to see the beginning of one of the most remarkable transformations in all our missionary annals. Under those who followed her in Assam, these savage head hunters, to the number of four or five thousand, became peaceable, consecrated Christian men and women, building chapels and schoolhouses, supporting teachers and preachers, and conducting a Baptist association, and all this in less than thirty years.

As one who helped to lay the foundations for this splendid work and who herself contributed no slight share, Mrs. Stoddard deserves more than passing mention. To her, and to those early pioneers who, like her, blazed the way amid dangers and difficulties unknown today, the missionary cause owes a debt of gratitude that can never be repaid.

#### A SCHOOL WITH A NEW IDEA

This year we are running the school on a different plan, hoping to be able to pay our way without debt at the end. This is the plan: Every boy is required to make a deposit of rupees 5 upon entering the school, to be used for his books and incidentals. Some one must also guarantee his support — food, clothing, fees, etc. If any boy shows that he cannot get his support in any way, there is provided what we call a "Workshop" by which he can earn his way. Every boy is required to work two hours a day at some kind of manual labor, whether his way is paid or not. This is for his own good, to teach him both how to work and that labor is honorable in every one. In addition to this, the boy who is given a Workshop must work two more hours, and for this he is paid at the rate of one, two, three or four pice (a pice is about half a cent) an hour according to the size of the boy and the quality of his work. To teach a boy to stand alone and be self-supporting is a thing much needed in this country, where, when you ask him what he is doing now, he speaks up with pride, and says, "I am just sitting," meaning that he is being sup-

ported by his father, older brother or other relative. Here no one hesitates to get all he can out of others, without shame asking for money or anything else that he wants. We believe our plan is going to prove a success. — MRS. W. E. WITTER, Jorhat, Assam.

#### SACRIFICING FOR THEIR CHURCH

It has been about twelve years since I became connected with the Ongole station work. It has been a record year in many ways. We have baptized more people during the year from the Ongole station field itself than during any other year of the twelve. We have baptized 443 people. Of this number three different castes have been represented. From the Reddi Yenadi caste who are classed among the four great castes of India 38 were baptized, from the weaver class 130 and from the leather workers' class 275. These people were all given a strict examination and all of them showed signs of renewed life. We have also several Christian villages that are exerting themselves to build tiled chapels. Some of them have sacrificed many of what we commonly hold as the necessities of life to help build these chapels. Men have gone without food and they have worked for the chapel building on empty stomachs in order that they might build a house for God. When I look at this side of our Indian Christian life I grow very much encouraged, for our people do know how to sacrifice in such ways. I do not look upon them as being better than Christians at home, for in some ways they have much lower moral standards, but in these ways I think they are above our American Christians, for our people here give from their poverty, whereas the American Christians give from their riches. — JAMES M. BAKER, Ongole, South India.

#### THE RAJAH REMEMBERED THE DOCTOR

We recently held a Sunday school rally of all the schools on this field. Various contests were arranged for the schools represented and Mrs. Timpany and Miss Linker and three from among the delegates attending the Deccan Association, which met here at the time, acted as judges. The hard-working village school teachers



were awarded small prizes and the children were given a happy time till dark, the chief amusements being a procession through the town, a ride on a home-made whirlingig on the compound, and on a baby elephant, generously loaned to us for the day by the Rajah of Atmakur.

When I, a perfect stranger to the Rajah, made bold to ask for the elephant for the occasion, I introduced myself as a "Padiri Sahib" associated with Dr. Timpany in missionary work for the good of India. His face at once lighted up and all reserve disappeared as he exclaimed, "Oh, I know the *peddha dora* (chief or senior gentleman)." Medical attention given years ago made the field-missionary's work on this occasion easy and pleasant, and afforded a rare treat to hundreds of India's poorest of the poor. — C. RUTHERFORD, Hanumakonda, South India.

#### A BRIGHT BOY

One day a Hindu teacher said to his class, "The homage which one gives to the sun accrues to the Creator of the sun." One of the Christian boys said, "Sir, you have drawn on the board the picture of a dog. If I do homage to that picture will it accrue to you?" "Sit down, you rascal," was the only reply. Neither that teacher nor that class will ever forget the truth shown in that question. — W. BOGESS, Kandukuru, South India.

#### BY MOTOR BOAT IN ASSAM

The one event of greatest importance for carrying on the work along the rivers and during the part of the year when we would otherwise be kept in the station was the arrival of the motor-launch "Grace." She is a definite answer to prayer. Only several months before returning, friends gave us enough to make her a possibility. The entire cost, with such fittings as we have, will not be more than fourteen or fifteen hundred rupees (\$500). As a launch such as this practically doubles the efficiency of a missionary in districts like Goalpara and Kamrup, I believe that one for each such district would be a great step towards the better equipment of these stations for intensive work, which you know is the present policy of our Society.

A few items of interest that occurred

during her first month of service prove the value of such equipment. One of the first was that we were able to reach a village only five miles from Goalpara where we preached to an old man that had never heard of Christ. One man in another village forty miles above Dhubri, on a small stream, had been accepted by the church and was waiting for baptism. Though the width of part of the stream was scarcely more than twice the length of the launch and in places there was scarcely more than eighteen inches of water, we were able to go near his village and baptize him. During the hurricane of November 3 we were driven against a high bank about the middle of the afternoon and the waves pounded the boat like hammers the whole of that afternoon and night until dawn the next morning. While we saw a number of boats that had been wrecked, not a seam was opened for us. During that month we traveled 475 miles and were able to reach 1,325 people. — A. C. BOWERS, Goalpara, Assam.

#### RESULTS IN BASSEIN

There were 13 churches a half century ago with 584 members. There are 52 now with about 2,900 membership. The progress has been slow but its rate is sensibly accelerating. The past year reported the largest number of baptisms we have ever had — 266. An interesting and stimulating series of facts has come to light. From the first baptism on the field, about 1844, thirty-five years were required to attain a net membership of 1,000. The next thousand came in less time, taking but twenty-five years. We passed the 2,000 mark just nine years ago. Now already we have 900 on the third thousand, with every prospect that we shall pass it next — the tenth — year. Why not the fourth thousand in seven or eight years further? — L. W. CRONKHITE, Bassein, Burma.

#### OPPORTUNITIES IN KAYING

Opportunities seem to be opening up on every side. During my first term the work was extremely hard. We had practically no encouragements. Miss Yu, a native evangelist, reported Kaying the most difficult place she had ever visited. Every-

thing has changed now. Our school boys have organized an Evangelistic Band, going out into the neighboring villages on Saturday afternoons. They are quite enthusiastic. I have started an Enquirers' Class. The class is small in numbers, but the majority are non-Christians. One is seventy-three years old, a cultured man, and from one of the best families in the city. The attendance at services is larger than ever before. We have from 65 to 70 boys and men Sunday mornings. Opportunities are opening for work with the students, and we are encouraged wherever we turn. The opportunities at the outstations are just as encouraging, but our time and strength are limited. There can be no doubt but that "the fields are white already to harvest." We are short of both native and foreign helpers, but the former are all working faithfully, though few in numbers. — J. H. GIFFIN, Kaying, China.

#### VILLAGE WORK WITH THE LANTERN

Showing the pictures of the Life of Christ might be called a part of village work. We usually find the big man of the village and arrange to show the pictures at his house. He often is willing to send some one around to give the notice. Then, in the evening we take our lantern and go to the village. Sometimes we go a mile or more from the boat. I wonder if you can imagine the scene. The sheet is hung up against the side of the house, or against a big stack of unthreshed rice. There they sit for an hour or an hour and a half, while the preachers explain the pictures and tell the beautiful story of the Saviour, beginning with the Annunciation to the shepherds and ending with the Ascension. Sometimes one can shut his eyes and imagine he is in a New England prayer meeting, for often some one is so interested that he continually expresses his approval and delight in a subdued "Umm" which sounds almost like the good deacon's "Amen." — H. I. FROST, Balasore, India.

#### A SURPRISING INCIDENT

Since my last letter I have made a trip up to Tangsua, which is one of our most distant churches. While there, at the close of the Sunday morning service, good

old grandpa Seng called me aside. He is one of the best Christians I have known in China, poor, but always doing all that he can to help his church. He mends tubs and carries water for a living, and has but little to spare. During the service I had noticed that his face had a peculiar swollen, reddish appearance and wondered what it was that could be troubling the old man, but I was quite unprepared for what he had to tell me, for with tears in his eyes and a trembling voice he said that he had the beginnings of leprosy. How my heart went out to him. There was little that I could say, for there is almost no hope of recovery from that dread disease. But we prayed together right there, and many others have joined him in praying since. Today I had word that every sign of leprosy had gone from his face. His neighbors are astonished, and the evidence that he is now able to bear for Christ is very convincing. — G. W. LEWIS, Ungkung, China.



#### Foreign Missionary Record

##### ARRIVED

Dr. and Mrs. P. H. J. Lerrigo, from Capiz, P. I., at Lithia, Mass., June 5, 1913.  
Rev. and Mrs. P. R. Bakeman and three children, from Hangchow, China, at Boston, in June, 1913.  
Miss C. V. Goodrich, from Bengal Mission, at Boston, June 22, 1913.  
Miss E. E. Barnes, from Bengal Mission, at Boston, June 22, 1913.  
Rev. P. C. Metzger and Mrs. Metzger, from the Congo, at Boston, July 24, 1913.

##### SAILED

Rev. A. V. Marsh, for the Congo, Africa, from Boston, June 14, 1913.  
Miss Catharine L. Mabie, M.D., for the Congo, Africa, from Boston, June 14, 1913.  
Raphael C. Thomas, M.D., and Mrs. Thomas, for Capiz, P. I., from San Francisco, June 26, 1913.  
Miss Christine Benedict, for Capiz, P. I., from San Francisco, June 26, 1913.  
T. V. Wathne and Mrs. Wathne, for Madras, India, from New York, July 3, 1913.  
Miss Winifred Roeder, July 5, from New York, via Naples, for Hanyang, China.  
Rev. H. F. Gilbert and Mrs. Gilbert, for the Congo, Africa, from Boston, July 8, 1913.  
Rev. Arthur S. Adams, for South China, from Boston, July 15, 1913.  
Mrs. P. H. Moore, for Nowgong, Assam, from New York, July 2, 1913.

##### BORN

To Rev. and Mrs. J. T. Latta, of Thonze, Burma, April 27, 1913, a daughter, Miriam Lois.  
To Dr. and Mrs. C. A. Kirkpatrick, of Namkham, Burma, March 25, 1913, a son, David Baldwin.  
To Rev. and Mrs. D. C. Holtom, of Tokyo, Japan, April 2, 1913, a son, Gordon Francis.

##### DIED

Miss Eva L. Rolman, of Tokyo, Japan, at Schenectady, New York, May 5, 1913.  
Rev. P. Doycheff, at Tchirpan, Bulgaria, June 23, 1913.



### From San Salvador

The following letter was written by our Home Mission Society's missionary in El Salvador, Rev. Wm. Keech, to a layman in Iowa who was especially interested in his work:

DEAR BROTHER: We are exceedingly gratified to learn through Doctor Proper of the lively interest you are taking in our work here in El Salvador. We are in a most needy field, as I think the following statistics will clearly indicate. According to the latest census of the Republic, the total population is 1,133,004. The vast majority of these are utterly unevangelized. Our Baptist work is now in its second year and we have a total of 259 members. I do not suppose the whole number of Christians in the Republic would exceed five or six hundred. At the present time we have two organized churches and eleven outstations. Our workers during the past year have numbered six, three native brethren, Dr. G. A. Tavel, a converted ex-priest, P. T. Chapman who has just left the field on furlough, and myself. I should not forget to mention Mrs. Chapman and my own wife, whose work in the home as well as among the women and children is most indispensable. I am situated in the capital of the Republic, San Salvador, a city of about 60,000 inhabitants. Our congregation consists of about forty or fifty people and new ones continually come in. We have twenty-five baptized members. The work is slow as a rule, and especially here in the capital we are working against great odds. We are without a proper place of worship for one thing, and this is a great drawback in a city which offers many other attractions to the people. Our meetings are held at present in a part of our own dwelling house, in a room which will seat some seventy or eighty people. I am glad to say that we have a number of young men in our

congregation who are a great help to us. The last addition to our church was a young Englishman who is in business here. The secretary of the American Legation is also a Baptist from Washington, and helps us immensely in our evangelization work. He has acquired the Spanish quite fluently and has preached for us a number of times. Our one great need is workers. Outside of the great cities the work is of quite another nature and it is no trouble to get congregations to listen to us. Calls come to us from every side, but unfortunately we are not able to meet the need. We hope however that our staff of workers will be increased so as to enable us to reach these needy ones with the Gospel. I beg to remain, Yours very truly,

WM. KEECH.



### Field Notes

#### NOT DISCOURAGED

Rev. G. Lee Phelps, missionary to the Sac and Fox Indians, on a recent Sunday baptized an Indian woman whose heathen relatives told her that if she joined the church they would hire the "Medicine Man" to make medicine against her. She told them, however, that she feared the Lord more than she feared the Medicine Man. She was then driven from home, but her faith was strong. Later she was baptized, and after she had thus obeyed Christ, her mother exhorted her daughter to remain faithful to her new religion.

#### A HERO AND HEROINE

The day of heroism in Home Mission work is not passed. One devoted man on two Sundays of the month drives twelve miles in the morning, and afterwards drives another twelve miles to his second and more distant appointment, on the way eating his cold lunch. Last winter he had this experience. Twice each month he rose at five A.M., cared for the family, drove seventeen miles, climbed in at

the window of the schoolhouse, built his own fires while almost frozen, preached his sermon, and went on to the next place to do the same thing at night, driving in all forty-four miles against the piercing prairie winds. Some will say: "I would not do that," and this man was not forced to do it. His spirit is shown in what he said, in ringing voice: "When a man looks me in the face, and begs me to come and preach in his community, saying that he has not heard a sermon in seven years, it is more than I can run away from."

Houghton County is known as the great copper region of Michigan. Very recently the General Superintendent of Missions made a visit to the churches of the northern peninsula. Among the most interesting and encouraging features he found in this trip is the Finnish work of Hancock and vicinity. Rev. William Malin is the Finnish pastor of this entire copper region. He is a most earnest missionary and is doing a great work among his people. While he has no church meeting house, his work continues to grow, and the Lord continues



REV. WILLIAM MALIN, WIFE, AND DAUGHTER — OUR FINNISH MISSIONARIES IN MICHIGAN

#### Our Finnish Missionaries in Michigan

BY REV. E. M. LAKE, GENERAL SUPERINTENDENT OF MISSIONS

Finland is a province of Russia. It has a population of three and one half millions. In recent years nearly fifty thousand have come to America, of which thirty thousand are now in Houghton County, Michigan. They are living principally in the cities of Hancock, Houghton and Calumet, while hundreds in the past few years have taken up farms in northern Michigan. They are industrious, frugal and resolute. Many of them are making our best citizens.

In religious belief they are largely Lutheran. The largest Finnish college in America is located at Hancock, and about ninety students are in attendance.

to give evidence of his approval in numerous conversions and baptisms.

It was the privilege of the General Superintendent to visit his home, and to listen to most encouraging reports concerning his work from the lips of his little daughter, whose picture appears in the photograph. She interpreted in splendid fashion the story of her father's life, and his now flourishing work. The account of recent conversions and the narration of the story of redeemed men and women added much interest to the visit in this most interesting home. The Home Mission Society is to be congratulated that it can have so important a part in the pioneer work of this northern peninsula.





#### Applying the Baptist Sunday School Standard

**R**ECENTLY a team of Sunday School and Young People's Society workers held a series of Institutes in a number of centers in Connecticut. The team was made up of Dr. Coats, the State Secretary; Rev. C. A. Boyd, the Adult Class Superintendent of the State Sunday School Association; Miss Wilhelmina Stooker, Elementary Superintendent of the State Association; Rev. C. A. McNally, President of the State Young People's organization, and two workers from the American Baptist Publication Society, Mr. H. V. Meyer, manager of the Boston Branch, and Rev. W. E. Chalmers, Educational and Young People's Secretary.

Meetings were held in Putnam, Williamantic, New London, Bridgeport, Waterbury, New Haven, Winsted, New London and Hartford. In all, 75 churches were represented in the Institutes and some very encouraging results were secured, due largely to the efforts of Rev. L. A. Koehler, chairman of the State Baptist Sunday School Committee, who arranged the trip.

At each center a young people's luncheon was provided by the entertaining church, over which Mr. McNally presided. The evening session was a popular platform meeting and the afternoon was given to conference. The most important feature of the conference was the presentation of the new Baptist Sunday School Standard recently adopted by the Northern Baptist Convention at Detroit. At each Institute Mr. Boyd exhibited a chart of the ten points of the Standard and explained its relation to the Standard of the Interdenominational Association, and obtained a report on the various items from each school represented. On the whole the reports were encouraging. Cradle Rolls and Home Departments are organized in about half the schools. More than forty per cent have an enrollment equal to the church membership and an average attend-

ance of at least seventy per cent. About two thirds of the schools have the Standard grading and use the graded lessons. But three out of every ten schools could not report evangelism as definitely provided for. Seventy-five per cent have adult organized classes. Teacher training lags farthest behind. Seventy-five per cent are making no systematic effort to train their teachers. The Workers' Conference, replacing the old teachers' meeting given to the uniform lesson study, is a new feature, so that not more than twenty per cent qualified on this point. The special missionary and temperance instruction was well cared for, as were the financial arrangements, including home church support, missions and denominational Sunday



S. S. AND Y. P.'s WORKERS IN CONNECTICUT INSTITUTES

School work. Children's Day is observed by almost all, and Rally Day by hardly more than half. The Standard proved itself not so advanced as to be discouraging and high enough to inspire every school visited to go forward.



#### Cooking and Winning

The following item comes from Arthur Tipton, one of the Publication Society's colporters: Now what do you think of

me turning myself into a cook? Well, that was an experience I had while coming home. Bro. Stocking came back with us most of the way. We ran out of bread so I had to stop at a sheep camp and bake some biscuits. But that was a little thing compared with what I did the next day.

About 5 P.M. we arrived at Wright's sheep ranch. The proprietor had little use for preachers. Knowing his feeling, I pondered just how to get next to the heart of that man and his men. When we arrived the men were all at the sorting pens. I unhitched and waited around until I saw Mr. Wright riding up. Went out to meet him. Joked until I had things straight. I knew everybody would be tired after a day's sorting sheep, so I volunteered to start supper. He rode off a little distance and, turning, yelled back that there would be nine men for supper. For me to cook for nine hungry men was no easy task. But to fail would be to lose my grip; to succeed would bring glory to the cause. So hustling to the house, I set Perry and Campbell peeling potatoes. I started the fire and got the pots and frying pans flying around. Luck would have it the new rifle that Mr. Treat gave me had brought down six sage hens that afternoon. And here is the menu I served up: Fried potatoes, fried sage hen and milk gravy, hot biscuits (made them myself), and as good coffee as the sheep herders ever drank. The ranchers were mine after supper although before eating many looks of suspicion were thrown my way. God gave me victory and the cause was furthered so that I have a warm welcome awaiting me when I go back and I am sure souls will be won. Preachers appear in a different light to those men now.



#### "FAR OFF ON THE PRAIRIES"

Colorado has a strong state Sunday school committee of deeply interested pastors and laymen and a similar committee in each of the six associations. These stand ready to cooperate in any way to advance two branches of our work in "institutes" and "rallies" which are being planned to reach every church and

Sunday school in the state. With such strong and hearty cooperation efficient results are anticipated. This good news comes from Rev. William James Sly, director of Sunday school and young people's work, who also writes about a new Sunday school.

Far off on the prairies I organized a remarkable Sunday school in a community where children had been born and never known what a Sunday school was like until I visited it. On the opening day so many persons attended that I was able to organize a school of almost every grade and with a name, motto and officers for each class. The primary "Morning Glories" and junior "Busy Bees" went home in delight to tell their parents about the new Sunday school and because of the interest some of the parents themselves appeared at the Sunday school the following Sunday. Preaching service has been provided and in a short time this part of the prairie will doubtless be a place of spiritual power. They much appreciated the grant of periodicals sent by our Society. Five Sunday school institutes in five different communities, taking thirteen days, were well attended and in three instances led to the revival of young people's societies, and in two others to the organization of a teacher-training class.

To illustrate the value of this new educational work I will cite two instances: Pastors who a year ago had strong objections to the graded lessons are now quietly writing me to explain the whole matter to them again, to come to their schools and help them install the lessons in whole or in part. The seed of other days is now bearing fruit.

A pastor has written me as follows: "We have just had a great evangelistic meeting in our church with 250 decisions for Christ, of whom 110 have already united with the church. The next step is the nurture of these converts. I have thought that a teacher-training class would be wise. We have a splendid teacher of large ability in this line. We want you to come, explain courses, examinations, graduation and certificates, teach a sample lesson and help us to get every new convert and old member into the game of study for Christian character and service." With such

plastic material surely here is a great opportunity.

#### "GLAD TIDINGS"

Rev. Arthur Sangston and wife have been on this car for almost three years and found Flagler, Colorado, the most difficult spot in which to work. He writes:

The meeting here is but one week old and the Lord has done what I think is wonderful under the circumstances. There has been a strong feeling against the Baptists here and when the car came opposition could be felt in the air and in the manner of the people. The church here will take any one into its membership with no restrictions, which makes it a social club. When we came along and drew the line it naturally aroused antagonism.

A good audience has come each night and they are mostly men. They are appreciative and responsive and there has been good feeling. At the men's meeting yesterday we had sixty out and all but seven on their feet for a clean life and town. There have been eight professions of faith in a week.

From here we shall go to Vona so as to finish the church building there and dedicate it; the people fear it will not be finished unless we return.

#### A SUNDAY SCHOOL IN A VACANT STORE

In some settlements it is difficult to find a place to organize and hold a Sunday school. How the little spot of Sweet Briar overcame the difficulty and how Rev. E. E. Barnhart, director of Sunday-school and young people's work in North Dakota, organized the school is told graphically in the following paragraph.

Sweet Briar had no religious services of any kind. I was invited to come and see what could be done in the way of organizing a school; and when I arrived on the day to organize there was no place to hold a service as some objected to using the schoolhouse. One man opened an old abandoned store building and all hands set to work cleaning it out; one young man secured a hand bell and went over town advertising the service, and the Sunday-school man went out on the platform and sang a solo, and soon the

building was filled. I preached and organized a school. Now they have rented the building, put a stove in it and use it for Sunday school and are anxious for preaching.

#### DULL DAYS BRIGHTENED

The children of the Baptist Orphanage of Wood Island, Alaska, are enjoying books and other literature sent by the Publication Society. They and the teachers also are especially interested in the "Pacific Series." Mrs. Annie L. Campbell in a note of gratitude gives a glimpse of the Island.

I wish to thank you in the name of the Orphanage for the books you have so kindly donated. They are especially interesting to us for we have devil-fish, pearl-lined oyster shells, white coral and, since the Katmai eruption, pumice-stone and volcanic ash in abundance.

Before the volcanic storm Wood Island was one of the most beautiful places to be seen anywhere, but now, alas! one of the most desolate. The ground and lakes are ash gray, overhead is a leaden sky. This dullness is relieved by the deep blue of the ocean and the green spruce trees which have been relieved of their loads of ashes. There are only about six hours when we do not need lamps. When the sun shines, which is not more than one day in a week, it is so near the horizon that we cannot see it above the tree tops. In June we have daylight twenty hours out of twenty-four.

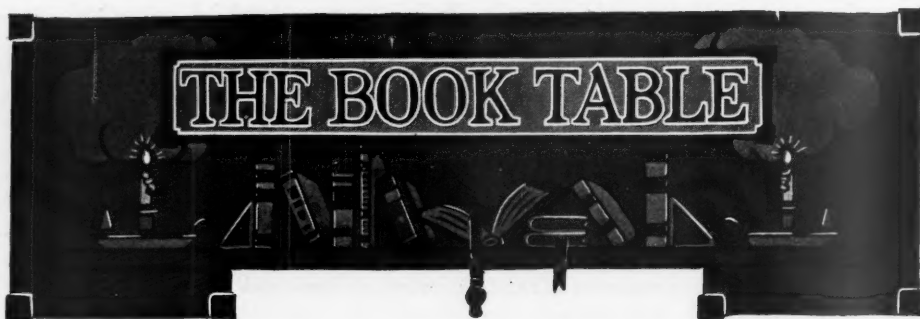
#### "MESSENGER OF PEACE"

Rev. Thomas R. Gale, missionary in charge, tells what one New Testament did:

Two families were drawn to church and the Saviour as a result of giving a New Testament to a bright girl and asking her to get her parents to read it.

Both families were living careless lives and the father of the girl was quite a heavy drinker. But the advent of a New Testament was a novelty and reading and discussion followed until all were greatly interested and a request by the other family for another New Testament was granted.

Today both families have been baptized and received into the fellowship of the church and their homes have been gloriously transformed.



### Books Worth While

*The Country Church; the Decline of its Influence and the Remedy.* By Charles Otis Gill and Clifford Pinchot. The Macmillan Co. (Price \$1.25 net.)

This is a book to be studied by the Christian who has care for the development of our Christian civilization and its preservation. This is a study of the facts, not a theoretical disquisition. Such studies should be made in every section of our country, and have been begun, as we show elsewhere in this issue. This book, which is published under the authority of the Federal Council of Churches, indicates a type of service that can be most effectively rendered by the Social Service Commission of that influential representative of the evangelical churches. We shall give an article based on the work conducted by Mr. Gill in another issue. Here we can only say that the facts presented are weighty and the conclusions sound. The city pastor and layman especially should ponder these facts.

*One Hundred Chapel Talks to Theological Students.* By A. H. Strong, LL.D. The Griffith & Rowland Press. (\$1.00 net; \$1.20 postpaid.)

These chapel talks given by President Strong of Rochester Seminary during the course of a year are among the best things that Dr. Strong has given to the public. For thirty years a noon prayer meeting has been a feature of the Seminary life, and the students owe much to those daily gatherings. The informal addresses of the President were unquestionably a formative force in many lives, and the influence of them has gone out into the

churches. These addresses are alive with faith and insight and human interest. They touch a great variety of subjects, never without illumination. It was an education in finished expression to sit under this teacher who for forty years guided the course of one of our greatest schools. The minister will do himself and his people a service who puts this volume in his library, imbibes its spirit and takes some quotations from its into his pulpit.

*Social Programs in the West.* Lectures delivered in the Far East by Charles Richmond Henderson, Ph.D., Professor of Sociology in the University of Chicago. University of Chicago Press. (\$1.25, 13c. postage.)

It is said that no lectures delivered on the Barrows Foundation have made so deep an impression as those of Professor Henderson, contained in this volume. The six lectures were on Foundations of Social Programs in Economic Facts and in Social Ideals, Public and Private Relief of Dependents and Abnormals, Policy of the Western World in Relation to the Anti-Social, Public Health, Education and Morality Movements to Improve the Economic and Cultural Situation of Wage-Earners, and Providing for Progress. Professor Henderson, while dealing with economic and social topics, knows how to infuse everything with the true Christian spirit, and his personality counted for much with the throngs that listened to him. If the great social movements in our own country could be led by such men, there would be a wisdom and sanity and appeal in them that would speedily accomplish large results. We are fortunate to have such a



teacher in our ranks, and this volume contains the cream of his long continued study of the great problems of our civilization. If one wishes to know his tact in dealing with delicate questions, read what he says about the custom of eating animal food, and remember that he is talking to Hindus and Mohammedans. He did not undertake to give specific directions to the Oriental peoples, but explained to them the aims of the social policy of our western world, and allowed them to draw their conclusions. It is a strong presentation of a most important subject.

*The Church and the Changing Order.* By Shailer Mathews. The Macmillan Co. (50c. net.)

This new edition of Dean Mathews' work indicates that it has won merited favor. It is a constructive book. Clear insight is accompanied by clear presentation and common-sense conclusions. The reader is drawn on, interested, made to feel, inspired to take a hand. He comes to feel with the author, that "one thing is certain; despite his mistakes, a man who

devotes his life to the cause of Jesus Christ will not be laboring in vain." This is a book for real men, whether in the pulpit or the pew.

#### Books Received

*The Alaskan Pathfinder*, by J. T. Faris (Revell Co., \$1.00 net.)

*The Christian Movement in Japan*, John Lincoln Dearing, Ed. (Missionary Education Movement, \$1.25.)

*The Steep Ascent*, by Emily E. Entwistle. (Revell Co., \$1.00 net.)

*History of the Baptist Young People's Union of America*, by Dr. John Wesley Conley. (Griffith and Rowland Press, 50 cents net.)

*Baptist Young People at Work*, by Frederick G. Detweiler. (Griffith and Rowland Press, 50 cents net.)

*Immigration*, by Henry Pratt Fairchild. (Macmillan, \$1.75 net.)

*A Hundred Years of Missions*, by Dr. D. L. Leonard. (Funk and Wagnalls Co., \$1.20.)

## FROM THE EDITOR'S NOTE BOOK

Buddhist nunneries have been abolished in China by decree of the Chinese republic.

A home for destitute children of British descent is to be established in India.

The international congress against alcoholism will hold its fourteenth session in Milan September 22, 1913.

There is not a single Protestant missionary for the million and a half Mohammedans in French Indo-China.

Pennsylvania has a foreign-born population of 1,428,719. Of this number 827,868 came from southern and south-eastern Europe.

During a single month the Y. M. C. A. representative at Ellis Island assisted 2,254 persons in various ways, issued 1,640 cards of introduction and dispatched 1,100 letters and telegrams.

Bolivia, South America, has passed a civil marriage bill which insists that every marriage to be legal shall first be performed by the civil authorities.

A Salvation Army officer in Lapland has for eleven years traveled on an average 2,310 miles on foot, 1,000 miles by train, 200 miles by boat and 167 miles by pony.

The Chinese government has called Miss Abby Mahew of the University of Wisconsin to organize a system of physical training for the women of China.

The Freedmen's Aid Society of the Methodist Episcopal Church North has undertaken to raise \$100,000 from colored Methodists and \$400,000 from Methodists at large as a half million jubilee fund in celebration of the signing of the Emancipation Proclamation.

# Financial Statements of the Societies for Four Months ending July 31, 1913

Source of Income		Budget for 1913-1914	Receipts for 4 Months	Balance Required by March 31, 1914	Comparison of Receipts with Those of Last Year	
					1912	1913
					Increase	Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$462,110.05	\$48,412.94	\$413,697.11	\$46,310.18	\$48,412.94
	Individuals.....	300,000.00	4,028.90	295,971.10	8,198.14	4,028.90
	Legacies.....	83,094.00	3,942.43	79,151.57	10,065.15	3,942.43
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	92,974.00	34,842.19	58,131.81	26,212.46	34,842.19
	Totals.....	\$938,178.05	\$91,226.46	\$846,951.59	\$90,785.93	\$10,732.49
HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$380,377.00	\$25,105.25	\$355,271.75	\$30,976.82	\$25,105.25
	Individuals.....	125,000.00	3,988.09	121,011.91	2,878.38	3,988.09
	Legacies.....	65,000.00	6,466.13	58,533.87	13,443.65	6,466.13
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	98,600.00	30,645.42	67,954.58	24,415.32	30,645.42
	Totals.....	\$668,977.00	\$66,204.89	\$602,772.11	\$71,714.17	\$66,204.89
PUBLICA- TION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$97,500.00	\$30,588.86	\$66,911.14	\$26,177.48	\$30,588.86
	Individuals.....	27,000.00	4,976.33	22,023.67	571.83	4,976.33
	Legacies.....	10,000.00	1,310.03	8,689.97	7,788.69	1,310.03
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	71,777.45	5,050.30	66,727.15	5,956.29	5,050.30
	Totals.....	\$206,277.45	\$41,925.52	\$164,351.93	\$40,494.29	\$41,925.52
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$182,790.00	\$18,507.27	\$164,282.73	\$17,520.69	\$18,507.27
	Individuals.....	10,000.00	1,816.56	8,183.44	1,072.86	1,816.56
	Legacies.....	10,000.00	2,940.92	7,059.08	3,004.68	2,940.92
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	20,000.00	5,600.84	14,399.16	5,151.99	5,600.84
	Totals.....	\$222,790.00	\$28,865.59	\$193,924.41	\$26,750.22	\$28,865.59
WOMAN'S FOREIGN MISSION SOCIETY OF THE WEST	Churches, Young People's So- cieties and Sunday Schools....	\$88,883.00	\$11,016.14	\$77,866.86	\$9,771.42	\$11,016.14
	Individuals.....	21,848.00	4,044.59	17,803.41	2,850.65	4,044.59
	Legacies.....	3,200.00	.....	3,200.00	50.00	.....
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	1,135.00	382.17	752.83	613.11	382.17
	Totals.....	\$115,066.00	\$15,442.90	\$99,623.10	\$13,285.18	\$15,442.90
					\$2,438.66	\$280.94